

INTERNATIONAL

*Journal*

OF RELIGIOUS EDUCATION



The Church Is One

A SPECIAL ISSUE

November 1961

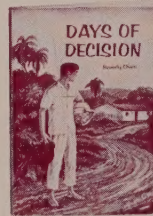


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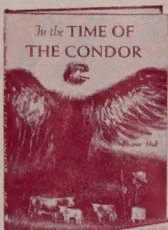
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# Editorial Introduction

IN THIS ISSUE of the *International Journal* you have before you articles on the oneness of the church of Christ and on its historical brokenness. These were written and are printed here with the conviction that "the problem of the church" is urgent. They were also written and are presented with the disquieting knowledge that the Christian people are not yet as a whole aware of either the urgency or the depth of the problem. It may be that most Christians are not really aware that they have been bound irrevocably by Christ to all other Christian men and women, whether Catholic or Protestant, Anglican or Baptist, Lutheran or Orthodox.

Out of all this, the conviction that something has to be *done* naturally arises. Articles are therefore included on the renewal which must come to the local church within the whole church, on developments in the several undertakings of the ecumenical movement, on the responsibility of Christian educators for ecumenical education, and on the special opportunities with children, youth, adults, families, membership classes, and special conferences and events.

There is one major omission: no article on prayer has been included. It is true that prayer is mentioned in several of the articles, but in our issue it fails to receive a prominence commensurate with its absolute centrality in the Christian life. The greatest need of the ecumenical movement—what I am afraid we program-conscious Americans all too easily let slip from the center—is prayer through which we may draw closer to our Lord, listen to his voice, and learn to discern Christ in our Christian brothers and sisters now separated from us. There must be education for prayer above all.

It is neither daring nor original, but nonetheless true, to say that the most urgent and desperate single need of the church as it faces its plight today is more adequate education. Of course we do not mean by this merely better educational method and technique, however important these may be, but rather growth in understanding of the fundamental truths of the faith and of what they ought to mean to men and women in our changed and changing world. *Each* Christian is today called to a more profound understanding of the faith and of the church which bears the

He is equally called to listen to

the world of his time and to be consciously and openly the place of meeting for the faith and the world. To do this, Christians will have to know and to understand more of both the world and the church.

will. When there are basic structural faults in a house, the cracks which have been neatly plastered over will reappear. However valuable our interchurch cooperation may be, we must go to the basis of "the problem



*The Third Assembly of the World Council of Churches will be held in New Delhi, India, November 19–December 6, 1961. The following prayer is recommended for use in churches on the opening day, November 19.*

Eternal God, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place may the grace and power of thy Holy Spirit be with them. May He who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity thy people may glorify thy name in the whole world.

We remember before thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.

With thy holy church throughout the world, and with the whole company of thy saints, we offer thee the worship and service of this congregation. Keep us constant in the fellowship of thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see thy salvation; through Jesus Christ our Lord, to whom with thee and with the Holy Spirit be all glory and praise, now and for ever. Amen.

As one of our authors points out, there is no panacea or easy answer to "the problem of the church" today. The problem is too complex, too deep. There is a lesson for us in this fact: none of us can expect to *solve* the problem; it is God alone who can do this. One thing we can do, however, is guard against the temptation to "plaster over" our division within the church with layer upon layer of improvisation, good works done cooperatively, and profuse expressions of good

of the church" and work there.

We have to ask ourselves a basic question, "What is wrong with our divisions, with our denominations?" When we ask this question we must have in mind not our own purely human preferences or wishes, but instead what the Lord of the church *wills*. This is to be found in the Scriptures, but it is sometimes also reflected in the words of Christian teachers, both past and present.

William A. Norgren



**T**O SOME PEOPLE the church is a stone cathedral; to others it is a simple store front. It may be on a village green, on a dirty street in the slums, in the financial section, or on a tree-lined drive in a suburb.

To some it may be Roman Catholic, with doors open all the time; to others it may be Protestant, with doors locked except at stated hours for worship. It may have a tower, belfry, spire with a clanging bell, chimes, a cross, a rooster or fish weathervane, or it may be topless. Whatever its location or appearance, to the members it is the church. However, there is an aspect of the church much more important than the building, and it is one that must not be neglected—its spiritual nature.

### **Jesus' church**

He said, "... my church . . . the powers of death shall not prevail against it" (Matthew 16:18).

Jesus' church is the most wonderful, the most glorious, the most beneficent and most effective organism in the world. This may not be true of the organizations of the church, but Paul likened its organic unity to that of the human body, and said that Christ is its head. One cannot say of the church, "here it is" or "there it goes." It does not come of outward observation. The church exists in the hearts of men. It has no limitations placed on it by race, country, creed, or denomination. This church is wherever men believe that they, as poor lost sinners, have a Savior in Jesus Christ who died for them. Jesus once said, "My sheep hear my voice, and I know them, and they follow me" (John 10:27).

It is still his church that binds up the broken hearts of men, gives divine comfort to the despairing, becomes the father to the orphan, and whispers love and sympathy to all needy souls. Men have tried in many and devious ways to destroy it, but all attempts have failed. For this is "my church" at work in the world.

### **The tasks**

We must never forget for one moment our tasks as a church. Men will argue and disagree as to what is our first common task. There has been far too much of this kind of disagreement; it has contributed to our divisions in Protestantism and weakened our witness. However, one of the chief aims, on which many of us can agree, is to promote a fellowship of new believers in Christ Jesus. These new beings are created

# **The church's one foundation**

by **E. Craig BRANDENBURG**

Executive Secretary, Board of Christian Education,  
Evangelical United Brethren Church, Dayton, Ohio

only by the power of God. They sustain an inner happiness, a rich spiritual ardor, only as they continue in this fellowship. In this fellowship, small and inadequate Christians can be transformed into world citizens with a progressive outlook. When we fail to promote a redeeming fellowship, we become a divisive element to Christian oneness.

Another purpose for the church on which many agree is that of motivating and strengthening the faith of men in God and their fellow man. The church must combat superstition, prejudice, and intolerance. These attitudes form the seed bed that gives rootage to most of our social problems. For example—if there are no Negroes in our community, it is easy to be sympathetic with their desire for good housing; but an attempt by a Negro to buy the house next door or in our block becomes a problem. It is then time for the church to implement its teaching of brotherhood in everyday life and action. The church can no longer teach theory only, but must enlist the entire church community in putting brotherhood into practice.

In one community known to the writer, this actually happened. The churches united in calling in every home of the community and urging the residents to face the problem of Negro neighbors as Christians. This they did, and the community gave a good Christian witness. The church must not only cry out, "There is a 'balm in Gilead'; it is the way Jesus Christ taught," but also lead in healing social wounds, for his way is practical and workable when applied.

In strengthening the faith of believers, still another problem is facing the growing tendencies among people toward lust and greed. Such "little foxes" do not leave our own members free from annoyance—and that is a large problem within itself—but the social evils they have created often cause a very unchristian community. Juvenile delinquency, illegitimate births, broken homes, alcoholism—

any one of these is of sufficient magnitude to stir every churchman to the realization that united concern and action by Christians is mandatory.

Still another purpose for the church, which is by no means least, is that of proclaiming Christ and his teaching to all mankind. Someone has said that when a church is through with evangelism, that church is through, for it is dead. Unless a church is winning children, youth, and adults, its doors will soon be closed. A person with a living, vital, dynamic faith in God will want to help those who are dead spiritually. A virile, active faith always wins men to God. What a challenge to our faith! When there are tremendous issues facing us in the world today, such as world peace, control of the atom, use of outer space, or world brotherhood (only to mention a few), how can we be complacent and unconcerned?

### **Our opportunity**

Perhaps the majority of us do agree on these purposes. The real difficulty lies in the how, why, and what. We lose sight of the sunset because of the hills.

In Genesis we read that God created all the animal and mineral kingdom. We read further that he created the animals in pairs to live in groups or colonies. For example, the ants live in colonies according to their kind—little black ants, big black ants, and red ants. The different species can live almost side by side and carry on their activity without fighting among themselves.

For another illustration, look at the birds—the brown thrush, robin, meadow lark, cardinal, sparrow, dove, and others live in the same meadow with little or no difficulty. I have heard as many as four different species sing their songs simultaneously. They were not singing the same notes or in harmony, but there was no discord.

*(Continued on page 40)*



## The church's need for renewal

What was the New Testament understanding of Christian unity?  
Why are there so many churches competing for the same constituency?

### The church—one but broken

by William A. NORGREN

Director, Department of Faith and Order Studies,  
National Council of Churches

**T**HE CHURCH IS ONE. This affirmation is now ringing throughout the Christian world with fresh meaning and relevance. But at the same time it brings fearful judgment upon Christians, for the church appears before the world shattered and broken.

Nearly every Christian would say that Jesus Christ wills his church to be one. The teaching of the Bible about the essential oneness of the church is perfectly clear. Indeed, the people of the churches, when they read the Scriptures on this point, frequently become impatient over the existing separation of Christians into numerous bodies. Why, they ask, is the integrity of the church of Christ on earth not restored? The answer is that even those who are most convinced of the urgent need for restoration of Christian unity are not agreed on how it should be done. The division in the outward forms of our life persists precisely because we understand differently Christ's will for his church.

It is apparent that the separated churches are in agreement about most of the important matters of Christian faith and life. It is also true that Protestant churches as a group have a still wider area of agreement. Yet even among Protestants there are many who cannot receive Holy Communion with their Protestant brethren. We have to recall, furthermore, that many Christians are not called Protestants. There are Anglicans (Episcopalians), Old Catholics, Eastern Orthodox, and Roman Catholics.

If we are truly serious about Christian unity, the unity of the whole church, we surely cannot exclude from our thought and prayers any part of the people of God.

The problem facing Christians today is one of extreme seriousness. It is evident that Christian churches are in open competition, that they live in institutional separation from one another, and that they fail to be one in witness to the world. We have said that the teaching of the Bible about the essential oneness of the church is also evident. This contradiction of imperative and present reality is the root of the problem. It is not an easy problem to solve, however, for the Bible does not give us a detailed plan for the form or structure of unity.

#### Unity in the apostolic church

Let us look briefly at the life in unity of the church in apostolic times. Here we may discover evidence of the unity that early Christians *experienced*. First of all, there were the Twelve, men chosen and sent by their Lord Jesus Christ into the world to bring news of his saving acts. These apostles went out from the Christian community at Jerusalem to nearby towns, preaching the Word of God they had received. Some of the people in these places believed and were constituted, through baptism into Jesus Christ, a new community of Christians. The apostles moved on, establishing these communities in many towns and cities. In each community the apostles commissioned

certain persons as leaders and pastors of the people. Each of these new Christian communities henceforth was a center in its region for further evangelization.

Two further things have to be said about the life of these primitive communities. The people came together week by week to celebrate the Lord's Supper in accordance with his command. This was the only visible manifestation of the church, for there were of course no church buildings, no church organizations. There was only the meeting of the people of Christ to carry out their characteristic action, the Eucharist, which constituted and signalized the visible community. The other important fact is that these early Christian communities were linked to one another by the apostles, who had founded them and who maintained a relation with them, exercising continued oversight.

#### The ground for unity

Most Christians today, if asked to explain the church and its unity, would describe the organization of the congregation or of the denomination. In the New Testament, Christians understand unity in a unique way, as meaning their common relation to God in Jesus Christ and their relations to one another. Christians are not united only by their memory of a certain teacher and by their loyalty to the Bible. Christians are united by their common participation in the gift of God himself. Christian unity is the unity of the church with Christ—understood not merely as a man who lived two thousand years ago, but as the risen and living Lord who is with his people always. Many images in the New Testament dramatize this unity of the church with Christ: one Shepherd of the faithful flock, Christ the bridegroom and his bride the church, the vine and the branches.

Christian unity is also, as we have said, a unity of faithful persons. The New Testament often speaks of the



church as the "body of Christ." In a body every organ or part is dependent upon other parts and upon the life of the whole body: the eye, the ear, the hand, the foot. Individual Christians should give aid and support to one another. There must be no discord in the church. This essential harmony surpasses that of a merely human society. God by his Spirit makes possible and sustains the unity of his church. Moreover, he has provided varieties of gifts to individual members of the church: healing, prophecy, the speaking of wisdom, teaching, and the management of domestic affairs. These gifts to individuals are for the well-being of the whole Christian community; they hold the members together, since each needs the other. The most sublime gift of all, however, is available to every member: the love of God "which binds everything together in perfect harmony."

### Unity despite problems

All did not go well, however, even in the apostolic church. The letter of the Apostle Paul to the church at Corinth lists a number of the sins of the members. Yet he also says of that same church, "ye are the body." There is a sinful side of church life, there is internal strife; but the members of this "body" dare not break their unity. They *are* the body; to separate is to set aside what Christ himself has done.

As the young church grew, Christians learned about their unity through living together in unity. The New Testament says that Jesus Christ broke down walls of separation between nations, cultures, and races; all are one in Christ. But severe tension arose when some insisted on retaining the Jewish practice of circumcision and others held this to be intolerable for Gentiles. The apostles, however, did not allow the church to divide into two denominations over this issue. In the New Testament there are other evidences of inner tensions threatening the fellowship of the church.

Through St. Paul's appeal "to maintain the unity of the Spirit in the bond of peace" (Eph. 4:3) we discern that the unity of the church was part of God's plan and purpose. Christ came "to unite all things in him, things in heaven and things on earth" (Eph. 1:10). This is a necessary characteristic of the church that God has sent forth into the world to extend the reconciling work of Christ. The church's unity is a sign not only of the perfect unity that exists between Jesus Christ and the Father, but also of the perfect unity that is



This powerful portrayal of Jesus' Last Supper with his disciples shows all under the spell of the Holy Spirit except for Judas, who strongly repudiates their fellowship.

Fred Nagler, "The Last Supper, # 2." Courtesy, Midtown Galleries

to come in the kingdom of God. It is more; it is a means by which God will bring in the kingdom. The church must be one if it is to be God's instrument for unifying the entire world in Christ.

Who can know the degree to which the grievous divisions within this chosen instrument of God are responsible for the church's inability today to unify all men in Christ? We do know, however, that the membership of the church does not even keep pace with the growth of population in the world. This suggests to us that the unity—and the integrity—of the church is closely related to the prosperity of its mission. The oneness of the people of God is an essential ingredient of the mission, for it is this body of Christ, the church, that witnesses to the world for Christ. The witness is today shattered and fragmented. The words of St. John's Gospel fall upon our ears with disturbing effect: "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17:21).

### The unity we seek

It has been said that the contemporary movement toward the unity and renewal of the church is nothing less than reopening for discussion the issues raised at the Reformation. The great reformers, as we know, prayed

and worked for the reform of the whole church. This work was only partially completed. The great issues of the Reformation have been laid aside for several centuries, but have by no means disappeared. They are taken up today in a *new* way. Led, we trust, by the Holy Spirit, the churches enter into conversation and common service in order to seek *together* the fullness of the truth as it is in Jesus. Each church agrees to listen as well as to speak. The object is to understand one another and to resolve the issues that separate the churches.

This November and December at New Delhi, when delegates from member churches all over the world gather for the third Assembly of the World Council of Churches, they will ponder a remarkable statement made by the Council's Faith and Order Commission. After almost forty years of study and discussion, this Commission has at last ventured to state (unanimously) what it understands to be the general nature of the unity God wills for his church:

"The Commission on Faith and Order understands that the unity which is both God's will and his gift to his Church is one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into him, holding the one apostolic faith, preaching the one gos-



pel and breaking the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church."

This statement is proposed not in order to end discussion, but rather

to promote and to provide focus for discussion and study. The statement implies that in each locality there would no longer be several churches, but one church comprising all those in that locality who confess the Lordship of Jesus Christ. It implies that their union would be based on the same baptism and would express itself by the preaching of the same gospel and by participation in the one bread. Finally, it implies that this local community would be linked to the whole Christian community of all times and

of all places by the fact that its ministry and members would be acknowledged by all.

Each Christian ought to ask himself this question: Are there valid biblical or theological reasons which absolutely compel me to regard this statement as inadequate, or are my objections in the last resort the result of merely human traditions and preferences? The importance of this question can scarcely be overestimated. It is one that all the people of the churches may well ponder.

## The scandal of the broken church

by Theodore O. WEDEL

Canon at Washington Cathedral,  
Washington, D. C.

**Editorial note:** This is a condensation of an article by Dr. Wedel that appeared in the Summer 1960 issue of *Religion in Life*.<sup>1</sup> It is used with the permission of the publishers of that magazine, Abingdon Press.

**T**WO HANDICAPS burden the ecumenical cause. They are impatience and indifference. The average Protestant cannot easily understand why church unity should not come tomorrow. As he moves from city to city or region to region he changes his denominational affiliation with comparative ease. In a local parish one Protestant tradition seems much like another. Why the delay, then, in the emergence of at least a federated union, with mutual recognition of ministry, sacraments, and membership rights?

Participation in the ecumenical movement involves a church or denomination in an encounter with a wide range of traditions, all bearing the name Christian, but separated by centuries of alienation. Church unity is, of course, the movement's goal, but there must be no illusion that the deep chasms will be bridged overnight. Unity in basic faith and rediscovery of God's purpose for all his people must come first.

This means a painful submission

to self-examination. Each separated communion is under the call to internal reform in the light of the whole gospel of God's grace as this has been revealed in other historic traditions. No "get-union-quick" schemes have hope of success. Yet the wonder of the ecumenical movement is not thereby canceled out. Nearly two hundred separate churches now stand side by side listening to God's call to unity. It is as if we were again at the foot of Mount Sinai listening to God's call: "Gather me this people that they may hear my word."

The other handicap the ecumenical movement encounters is indifference. Since Protestant churches have achieved amicable relations, why not continue as we are? Fear of monopoly is deeply anchored in our conscience. The emergence of a single monolithic Protestant Church, with a hierarchical pyramid of power analogous to the papacy and the Roman Vatican, would scare us to death.

Something can be said for church pluralism. In America it was an inevitable historic development. Immigrant groups naturally established separatist assemblies and denominations. How else could they preserve in an alien land, with many languages, the precious religious heritage of their fathers in the faith? But these pioneering years are now past history, language barriers have crumbled, and the mobility of population is making

nonsense of once meaningful group isolations. The call to unity should now be heard. As we read our unitedly revered Bible, that call is inescapable. Listening to it together in humility and penitence will itself release the uniting power of the Holy Spirit.

A union of all the separated flocks of the people of God throughout the world in one visible church may be unrealized for centuries. But hundreds of manifestations of unity do not need to await the arrival of a fully reunited Christendom. The call to unity in our time is, first of all, a call to mission. If we are witnesses to a message of good news to all mankind, there is a call to unity in fulfilling this mission prior to any other call.

Listening to the call to a united mission will, however, bring painful shocks to our complacent ease in Zion in our separatist households. Let us look, first of all, at our mission in a local neighborhood. Such a neighborhood used to be called a parish—a "paroikia," a fellowship of men and women knowing one another precisely as neighbors. Such a neighborhood gathered itself before a pulpit and an altar, with its neighborhood tensions, its gossip, its scandals, its mournings, and its joys. God's judgment and words of forgiveness could be addressed to sinners stripped of pretensions to self-righteous ease of conscience. If not fully aware of God's all-seeing eye, they were aware of the eyes of their neighbors.

Let us look, by way of contrast, at a typical city or town today. There are from six or seven to scores and even hundreds of churches among

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which residents in a neighborhood choose their places of worship. The Church of Rome still maintains parish boundaries, and neighbors worship in the local parish church whether they enjoy neighborly contact or not. We who are not of the Roman Church can escape such embarrassments. We gather not in neighborhood parishes but in congregations of like-minded men and women who are already our friends, who are usually of the same racial and cultural background, and who enjoy (mark the word) the same worship customs and forms and the sermons of a compatible minister.

Bishop Newbigin of the Church of South India is forever reminding us that we shall not take the call to unity seriously until we face up to the astounding deflections of our *laissez-faire* church pluralism from the New Testament idea of what "church" should mean—God's choice of our fellow members in the one body of Christ, all worshipping where he has placed us as neighbors of one another. That is why an almost despairing cry for church unity comes to the older Christian world from the mission fields of Asia and Africa. We are not shocked, as we ought to be, by the appeal frequently voiced over the radio that everyone next Sunday should worship in the church of his choice. What about God's choice rather than ours? In an Indian or African village there is no choice. The village is lucky if it has in its midst a church of any denomination. A worshiper submits to God's choice of a sanctuary or to none.

A full revival of the idea of parish churches awaits the solution of our disunity in the one body of Christ. But even within a communion our ease ought to be disturbed. I limit myself to my own communion for illustration of what has gone wrong. In the city of Washington we Episcopalians gather in a score or more of congregations, each composed of like-minded worshipers, each drawing from the same geographical region. These congregations vary in liturgical traditions, in cultural tone, and to be quite honest, in social or snob appeal. We have a layer cake of congregations, each competing with its rivals for worshipers from a region miles and miles in circumference. When we place on top of this Episcopalian layer cake the similar one of the Methodist communion, the Baptists, Congregationalists, and then on and on—the picture of the disunity of the people of God can be truly shocking. If our by now towering layer cake were cut into vertical segments or slices, all Christians within a neigh-



In a city, churches of the same denomination compete for worshipers from a wide area, while churches of other denominations also have their layer cakes of congregations.

Frederic Lewis

borhood worshipping as a parish unit, the concept of what the word "church" once signified would leap into life. The comforts of racial segregation or of social caste segregation would be taken from us. Every slum area would be the mission field of the nearest Christian assembly.

"Unity and Mission," or unity through obedience to the call to mission, is increasingly the theme of the ecumenical movement. In the areas of the world being served by what we still define as "foreign missions," the need for unity in Christian witness, even of the simplest kind, is so obvious that its value scarcely requires the proof of argument. If our eyes were fully opened to our vocation as Christians of whatever name, we would see stretching before us, in America and circling the globe, a desert waste of need for brotherhood—a brotherhood possible only under the gospel of Father, Son, and Holy Spirit. If we listen to this call to create unity, the magnitude of our task can take our breath away. We encounter under God a call to mission undreamt of by our grandfathers.

The problem of creating unity between man and man is far more difficult than our grandfathers supposed. They were still living on the deposit of Christian grace implanted in Western culture during the centuries of the reign of Christendom. Man was for them still Christian man. The horrors of Buchenwald, of the Communist purge, and of the concentra-

tion camp were impossible to imagine. We are slowly waking up to the fact that, when the restraints of religion are removed, we confront a problem of unity between man and man of gigantic proportions. Ours is not life in the Garden of Eden, but in a fallen world where Cain and Abel enact a universal drama of fratricide.

When natural man, in St. Paul's words, is "without hope and without God in the world," does he by instinct love his fellow man? When we meet, is peace and brotherly love the obvious result? Is the result not rather war—a war which is normally hidden from view, we may grant, since we are afraid to take off our masks of politeness, but which is still there? Man requires life in community. He is born into a family covenant. But even intimate natural brotherhood may be merely that of Cain and Abel.

There is abroad in our world as principal rival to authentic Christianity a worship of man for man's sake, a religion precisely of human brotherhood. This religion still draws sustenance from its Christian past. We cannot conceive of our worship of what we lovingly call the Democratic Way of Life without the support of at least a remnant of the restraints of Christian grace. But a fearless look at even the most moving examples of the religion of human brotherhood without God will reveal, not a rediscovery of an innocent Paradise, but a repetitive drama of the



Fall. Man is not God, even when he is lifted to a pedestal of worship.

Do I seem to wander from my topic? If so, I do so deliberately. Unity between our now separated households in the body of Christ will not loom clearly on the horizon unless we first find unity in our God-given mission to the world. This mission can begin at our church doors. It can begin within every gathering of the people of God of whatever name. Even in our divided state as separated households of God's chosen witnesses, we can become fellow workmen in the ministry of reconciliation.

Christianity has in its keeping the only power that can open the way for true unity between man and man. When it began its march across the astonished empire of the Caesars, veritable miracles of unity marked its path—Jew and Gentile eating at the same table, master and slave equals in each other's eyes. These

miracles of unity broke into flower on the day of Pentecost and in the apostolic age. In the new fellowship of the Holy Spirit, men and women like ourselves discovered themselves members one of another, "forbearing one another in love." Our world hungers for this miracle of unity—Cain reconciled with Abel, husband with wife, black man with white man, factory hand with manager, neighbor with neighbor.

And if this call to unity finds obedient response first within our separated households of faith and is then obeyed as each household opens its doors and sends witnesses to the gospel of unity out into the crossroads of our common life, surely the day will come when unity in mission will result in a union of the separated households themselves. The reunion of churches will not emerge merely from summit conferences of ecumenical experts, indispensable though

these are. It will come when the unity is seen first of all as a call to mission. He who issues this call is still one God. His call is one call, and the gospel of reconciliation between man and God and man and man is still one gospel.

Sometimes we in America have been accused of having a Christianity of activism and of neglecting the weightier concerns of faith and doctrine. We need, no doubt, more of the discipline of theology. Yet if our activism can become true obedience to the call to mission, and not a substitute for it, we may yet be instruments in the hand of God to save the ecumenical movement from being only an academic venture. The unity of the disunited body of Christ may yet appear as a miracle of Providence when we find ourselves, like the Marines on Iwo Jima, risking our lives together in raising the symbol of the cross of Christ on a battlefield.

## Section Two...

### Signs of renewal

*What is the prescription that will cure a divided church?*

*Why should local congregations take more seriously the community council of churches?*

*What are the councils of churches doing to fulfil their basic functions?*

## A cure for local-itis

by Paul A. CROW, JR.

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**A** RENEWED CONCERN for Christian unity is the mark of the twentieth century. Hardly a week passes without a reference in the newspapers, magazines, radio, or tele-

vision to such topics as a prophetic pronouncement of the National Council of Churches, the new dialogue between Roman Catholics and Protestants, or the proposal by Eugene

Carson Blake for a united church in America. It is the vogue to talk about Christian unity. Indeed, the ability to pronounce "ecumenicity" without stuttering has almost become a status symbol.

Yet in spite of all the fanfare, there is good reason to suspect that the ecumenical movement has not taken sufficient hold upon the lives and loyalties of local churches. Ordinary church members still think of unity as a matter of "faraway places and strange-sounding names." They fail to see its implications for the church where they live. This weak ecumenical pulse-beat can be traced to at least three misinterpretations about the movement for Christian unity.

The first misinterpretation is that the unity of the church is a matter of world ecumenical bodies, big conferences, colorful processions, and high-tension statements on international affairs—all of which seem remote to a rural parish in Kentucky or a busy congregation in Los Angeles. The principal participants appear to be the ecclesiastical elite: bishops, denominational executives, missionary strategists, and theological professors.

While this caricature may carry some truth, nothing could be farther from the real intention of the ecumenical movement. Its home base is the local church. Its front-line workers are ordinary Christians who belong to ordinary churches—church





Through such acts as congregations praying for neighboring churches by name, Christians can show their unity in Christ.

Harold M. Lambert

school teachers, deacons, pastors, and young people. These are the people called by their Lord to the ministry of reconciliation. Where they live and worship is the place for walls of hostility and division to be broken down.

The reality of this fact was recognized in 1948 by the Amsterdam Assembly of the World Council of Churches, which said: "Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbors."

A second misinterpretation is looking upon the ecumenical movement as an extracurricular activity that stands outside the real task of the church. On this basis, unity can be classified, placed in the hands of a special committee, and immediately forgotten by the rest of the members.

The Bible makes it clear that, rather than a fringe interest, unity is a basic ingredient of the gospel. It is essential to the very nature of the church. The maintenance of that unity is a duty laid upon all who profess the name of Christ, whether pastor or layman, physician or mechanic, adult or young person.

A third misconception is the asso-

ciation of false motives, purposes, and goals with the movement for Christian unity. Sometimes due to misinformation, sometimes because of prejudice, the movement is criticized as the voice of a particular brand of theology, economics, or politics. Other times it is accused of having ambitions to become a super-church. To the contrary, the purpose of the ecumenical movement is the renewal and unity of the church toward the end that the church may more faithfully answer the divine summons to preach Christ to the world.

What does it mean for a local congregation to say: "I believe in the one, holy, catholic, apostolic church"? Taking the New Testament as our guide, we discover that a local congregation is called to be the whole church in its locality. In the New Testament the word *ekklesia* or "church" is used many times. In all these uses it has only two meanings. It describes either a local congregation or the church universal, that is, the great company of Christians spread across the world and throughout all time. Hence, the biblical idea of the church is *local* and *universal* with unity as a characteristic of both.

Applied to our modern situation, this means that a local church is not merely a representative of a denomination. It is *the* church in that place. It may carry the name of Central Christian Church in Lexington or

First Methodist Church in Hartford, but its life and work should testify to the wholeness of the body of Christ.

If this is true, a congregation cannot escape the call to local unity and renewal. Its very being involves it and all its members in the ecumenical movement.

In a practical way, what are the signs of renewal in a local congregation? When a local congregation becomes ecumenical, that is, accepts its vocation to be a manifestation of the whole church, what is it called to do?

(1) *To understand that its own life is a demonstration of God's reconciling love.* Many congregations are torn apart by inner strife and dissension. Those who are called to the ministry of reconciliation need healing themselves. Factions which try to control a congregation need to be controlled by the will of Christ. Upon hearing of divisions and quarrels in the church at Corinth, the apostle Paul asked the piercing question, "Is Christ divided?" (I Cor. 1:13). The answer was self-evident: "By no means!"

When a congregation is divided and its members unreconciled to each other, Christ is discredited. Paul's words elsewhere may be considered as a personal injunction to every modern congregation: "We beseech you on behalf of Christ, be reconciled to God" (II Cor. 5:20).





Father Alexander Kiselev studies the Bible with a group in an ecumenical work camp.

*Commission on Youth Service Projects*

(2) *To make visible its unity with congregations of other Christian communions within the community.* Bishop Angus Dun astutely observes: "It appears that we are inclined to move toward cooperative relations with other churches in inverse ratio to their proximity." In other words, churches are least inclined to express their oneness with congregations in the same vicinity. We find it much easier to talk about Christian unity and reconciliation on a global scale than on a local scale. It is less painful to discuss the issues that separate our denomination from the Church of Sweden, the Church of Scotland, or the Church of England, than to consider seriously a joint celebration of the Lord's Supper with the Lutheran, Presbyterian, or Protestant Episcopal congregations in our own city. But it is not enough to be "ecumenical" with Christians in Angola, Brazil, or India, as important as such relations may be. Genuine unity will express itself in the day-to-day relations of congregations called to serve God in the same locality.

This means more than the superficial cordiality and small talk usually associated with interdenominational projects or social gatherings. It means joining with each other in the deepest experiences of the church's life, for instance in common prayer.

In his pastoral prayers a well-known English pastor used to include intercessions for the other churches of the community. Instead of a general prayer for "all Christians," the congregation prayed for the churches by name. One can imagine the holy fright many congregations would experience if the minister were to pray for nearby St. Stephen's Catholic Church, the First Baptist Church, Grace Lutheran Church, and the

store-front Pentecostal Church. Yet it is through such acts that separated Christians will come to know each other as brothers and manifest their unity in their one Lord Jesus Christ.

(3) *To welcome all God's people within its fellowship, regardless of their nationality, race, or social status.* Many of the great hymns of the church are affirmations of the gospel. One such hymn is sung each Sunday in thousands of congregations:

In Christ there is no East or West,  
In him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.

Only the Christian church can sing these words with assurance, and it dare not fail in their fulfillment. In a day when nations are afire with racial tension, Christians are called to affirm that the church of Christ embraces those of different races. In a time when nationalism rules the ambitions and decisions of men, Christians are called to witness to the supranational character of the household of faith. The church includes all who confess faith in Christ, regardless of the borders that seem to separate them.

(4) *To study the Bible with fellow Christians from other denominational heritages.* One of the encouraging signs of renewal is the resurgence of Bible study in local congregations. But too often we read and listen to the Bible in groups that are isolated from the whole church. Seldom do these groups include persons from more than one or two denominations. For the most part Baptists study the Bible with Baptists, Disciples with Disciples, and so on.

Such Bible study suffers from a lack

of perspective and wholeness. It is in danger of becoming little more than the propagation of a certain theological slant or the bolstering of denominational prejudices. To guard against such misuse we must be prepared to encounter the living Word in the midst of the whole church.

(5) *To maintain an interest in world horizons.* Local-itis is an illness that plagues many congregations. We are preoccupied with ourselves and give primary attention to local programs and hopes. This is not all wrong, but concentration on local projects should never cause us to forget the world concerns of the church.

The church's given task is not to save itself but to save the world. Its purpose is mission, and its major function is to witness to the world so that the world will believe on the Lord, Jesus Christ. As the early Christians interpreted their calling, "The Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth'" (Acts 13:47). If a local congregation is truly a part of the church, it will be passionately engaged in world evangelism.

A congregation's world perspective and ecumenical commitment is reflected in a down-to-earth way by its use of financial resources. The items of a church budget can display the spiritual depth of a congregation. A church with a sense of ecumenical vocation will not use its resources—of either time, money, or influence—only to further its own reputation in the immediate neighborhood. Rather it will participate in the whole church. In terms of percentages this means that a congregation will give as much for projects beyond itself as it spends on its local budget. This also means that its giving will go beyond denominational borders—not just Lutherans to Lutherans, or Mennonites to Mennonites; a congregation will feel a responsibility toward Christian brethren in other traditions.

(6) *To commit ourselves more fully to the agencies of cooperation and unity now in existence.* This means that our congregations will take local, state, national, and world councils of churches more seriously. These councils are not the *Una Sancta* or the Coming Great Church. But as long as they are committed to the unity and mission of God's people they can be used by God to bring our divided churches into closer relations.

In addition, we must keep our eyes and hearts open to new expressions

*(Continued on page 40)*



**T**HERE ARE SOME THINGS that churches would like to do but have found it quite impossible to do separately. Actions involving the whole community—whether a city, state, nation, or the world—cannot be carried out successfully except through cooperative effort. The programs undertaken may range from influencing a vote in the United Nations, or improving standards of theological education, to holding a Reformation Day service in a particular city.

This practical need for cooperation has led to many interdenominational organizations built around specific areas of work. A good example was the former International Council of Religious Education, which united the educational boards of forty Protestant denominations, together with thirty lay-sponsored Sunday school associations. This organization merged with eleven others to form the National Council of the Churches of Christ in the U.S.A. In other countries also churches have united into national councils, and now most of these work together in the World Council of Churches.

While growing outward to include the world, the movement toward interdenominational cooperation has taken root in local communities. There are lively groups such as the ministerial association, United Church Women, and lay groups committed to special causes. The city council of churches is the agency generally accepted as the most effective vehicle of the *local* churches in making a united approach and witness to their communities. The council is an inclusive fellowship, involving young people, lay men and women, as well as ministers. Through it the churches may assert their unity, study their differences, and work together in countless enterprises rooted in their common faith.

Surely one of the most reassuring signs of the renewal of the churches in the United States has been the growth of local councils of churches in the last quarter century. Now there are more than nine hundred with full-time or volunteer staff. The council has a status that is accepted by the city newspapers and broadcasting companies as well as by community agencies and organizations. At the same time, the future growth and development of the council cannot be guaranteed any more than the inevitability of progress can be assured.

By no stretch of the imagination can it be said that the council has all the answers or is the uniformly

effective approach. Too often the local council has served as a catch-all for getting done all sorts of not-too-important but necessary chores the churches are too occupied to do for themselves. But the time is now past when we can accept the role of the local council as simply "messenger boy, circus master, or telephone exchange."

### What local councils have done

Let us look for a moment at some significant accomplishments of these local councils. Their achievements in organizational structure, financial undergirding, public relations, festival observances, Christian education, social welfare, ministries in institutions, radio and TV, and youth work are so well known in many places as almost to be taken for granted. Not so well known are efforts being made in a number of councils toward bringing about an active Protestant-Roman Catholic encounter, as for example in chaplains' associations in St. Paul, in free-discussion panels on TV in Denver, in informal discussions in Akron. Noteworthy also are the efforts being made to secure open housing covenants in a number of areas of California, Denver, Portland (Ore.), Minneapolis, Lansing, and Lancaster County (Pa.), and to support new fair housing legislation in Minneapolis and Denver.

Since we are living in an age whose controversial temper requires Christians to take a stand in defense of human rights, we find councils devoting much time to the consideration of controversial questions as a public relations concern. Los Angeles has studied the methods of both Communist infiltrators and the dangerous anti-Communists, while Evansville, in a series of conferences on "Christian Responsibility for Freedom," highlighted a study on "The Christian Answer to the Communist Conspiracy."

The new Ecumenical Centre launched by five churches in Wilton, Connecticut, represents a unique attempt to spread the good news and to engage lay people in a search for the implications of the Christian faith for their particular vocation.<sup>1</sup>

A most heartening sign of renewal may be found in the increasing number of councils undertaking work in matters of Faith and Order: Ann Arbor-Washtenaw, Honolulu, Milwaukee, Santa Clara County, Albany, Buffalo, Rochester, Staten Island, and Waterbury. The official report of the great North American Conference on Faith and Order at Oberlin in 1957 declared that the local councils presently "provide the best and



## Oneness grows through cooperation

by William W. KEYS

Canon of the Cathedral of St. Paul, Erie, Pennsylvania; member of the Board of Directors of the Erie Council of Churches

most available vehicle for widespread Faith and Order studies."

Buffalo organized a Faith and Order Commission three years ago for the purpose of involving ministers and laymen in ecumenical encounter in depth. Thirty-five ministers and lay men and women participated, meeting three times a year. Their study of "The Nature of the Unity We Seek" helped draw the churches out of isolation and into conversation with one another. Many misunderstandings were cleared up as individuals from diverse groups spent many hours figuring out what they were saying to one another.

While for the most part the *primary* work of the church is still carried on in local congregations, the churches

(Continued on page 46)

<sup>1</sup>An article on this Centre will appear shortly in the *International Journal of Religious Education*.



## Section Three...

### Renewal through education

*How can children and youth learn about other churches  
and their essential unity?*

*How can adults live as members of the world church?*

*This, the longest section, describes ways in which the church's  
educational program can help to bring about the renewal  
of the church.*

## Without us it won't happen

by Gerald E. KNOFF

Executive Secretary, Division of Christian Education,  
National Council of Churches

THE EDITOR has asked me to write about the task of Christian education in the renewal of the church. In one sense, of course, there is no such thing. The renewal of the church is the church's business, or more accurately speaking, God's business. The educational method is only one way of helping that blessed renewal come about. Perhaps if we put the subject into a question, "How can the educational method aid this renewal to come to pass?" we shall find a helpful way to get at the matter.

Preceding articles have discussed the predicament we are in and have scanned the horizon for signs of promise. The next three articles are designed to break down the task into special responsibilities for the three age groups. What remains? This: The general responsibility of the congregation to see that its members know themselves to be a part of the whole life and witness of the church beyond their denominational lines is preeminently an educational responsibility.

What do we mean by that declaration? Does not preaching have a role in this endeavor? Of course it does, and chances are that not much will be achieved unless the pulpit, week

after week and month after month, knows what the classroom is about and contributes to it the insights and disciplines of the preacher. Is not the matter of interdenominational and ecumenical understanding best left to the theological professors, the ecclesiastical leaders, or the board secretaries with their foreign labels pasted on their briefcases? They must carry their share of the responsibility, to be sure, but no solid understanding of other churches will come about unless local congregations study the problems of division and reunion, and study them in the light of their own communities, where the glory and the shame of the church can be seen most clearly.

Perhaps one way to see this task of the local congregation in sharp focus is to describe it in a series of four declarative sentences, one built upon the other.

1. *A church must see itself as a member of the family.*

It must seem strange to many worshippers to sing, "We are not divided, all one body we." In what earthly sense is that true? What is more obvious than the fact that we are divided? Where are the observable signs of unity? Independent organi-

zations. Independent orders. Independent officers and commanders. Independent supply lines back to general headquarters. Independent histories and loved traditions. Are these the signs of unity? Are these the marks, even, of any army known to man?

In all candor, one must admit to the incredulous outsider and to the awakened insider that none of these things look either like an army or like "one body." In no earthly sense is the church one.

And yet in another sense there is something profoundly true about this affirmation that the church is one, an affirmation that often seems silly, sometimes wistful, and sometimes downright dishonest. All through the centuries of division, Christians have felt a strange necessity, even while affirming their division, of testifying to their unity.

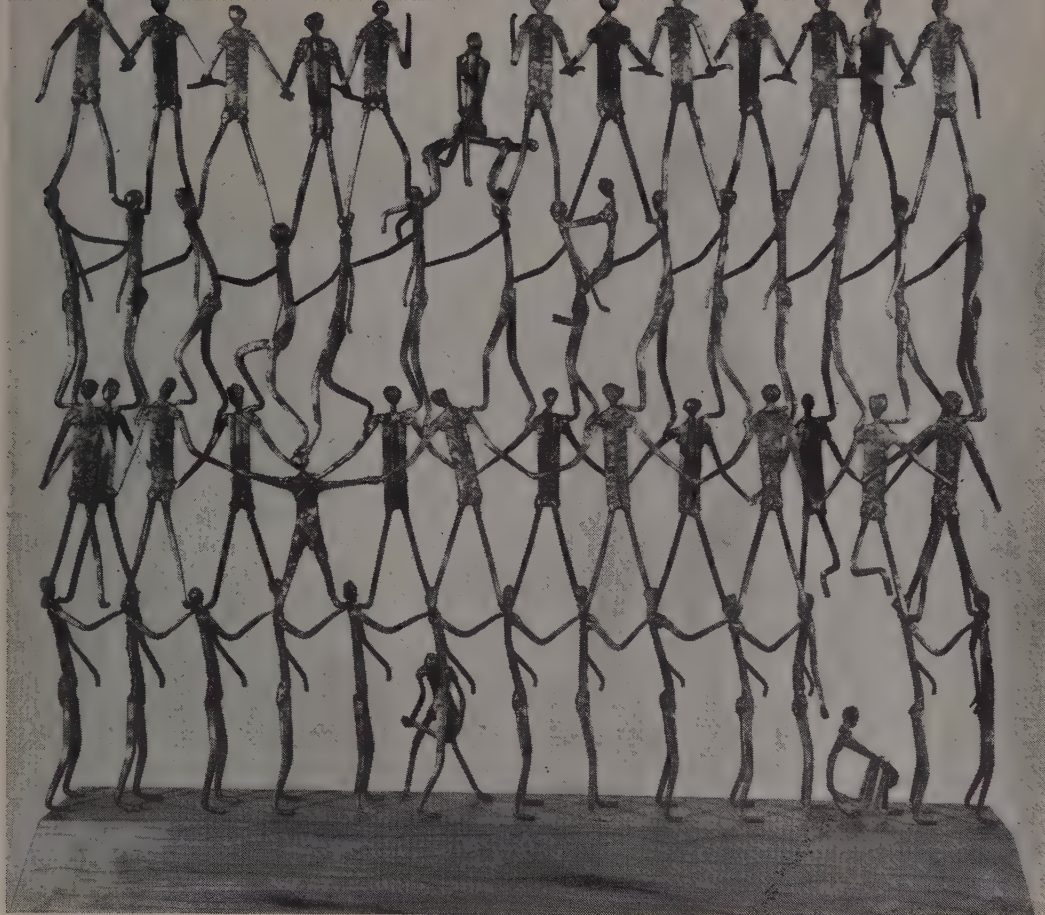
Why is this? Is this self-delusion? Must the principles of definition that apply to every other social institution somehow be suspended when they apply to the churches? No, there is something deeper at stake in this stubborn insistence that the divided churches are members of one family.

In some congregations this realization burns more brightly than in others. In some it seems almost extinguished. But there is a vestigial awareness, even in congregations proudest of their separateness, that there is spiritual truth in the New Testament epistles as they talk about the body of Christ (the reference is always singular) and about the reality of persons and congregations being members one of another.

When a church sees itself as part of its denominational family, part of the great family of Protestantism, part of the great family of western Christianity in which the Roman Catholic Church also is an inheritor, part of a whole which includes the tradition exemplified by Eastern Orthodox bodies, part of the growing edge in the younger Christian churches, then it comes to see itself as part of this great household of God: one holy (though often ethically imperfect), catholic (though often provincial in spirit) and apostolic (though often faithless to apostolic life and witness) church.

This means that in its curriculum study, in its approach to community programs, in its week-by-week associations with the church across the corner, a congregation must regard itself not as an only child, but as one child in a very large family. In this family some members are older than others, some stronger than the rest, some more affluent than their broth-





"Fabric of Human Involvement," sculpture by Clark Fitzgerald of Castine, Maine. From National Exhibit of Paintings, Graphics, and Sculpture on the theme "Daily Bread," sponsored by Church World Service.

A church should see itself as a part of a denomination, a part of Protestantism, a part of western Christianity, and a part of a whole which includes the Orthodox churches and the younger churches.

ers and sisters, some who speak languages others do not understand; but all have a common Father, and indeed a common Elder Brother, Christ.

## 2. A church must see itself as a separated member of the family.

The fact of our separation is just as real as the fact of our unity, and in our Christian education programs we ought not act as if we are not really divided. The truth is that we are divided. The task of the Christian education program in the local church is to deal with that division as frankly and helpfully as possible. The first thing is to admit the reality of division and work forward from there. We must not pretend in our church school teaching, in our leadership education, and in our parish programs that the "main stream" of the church universal is reasonably identical with the way our denomination or our local fellowship on the corner thinks and acts.

In church school curriculum materials there is an emphasis upon describing the ways in which the churches are beginning to work and grow together. This is a promising portent for the future.

We must remember, however, that we have a prior educational task to

perform. We must explain why we are apart—for apart we surely are. Church history has a role to play here, as does Christian biography. Secular history and the disciplines of sociology are involved. The comprehensive, genuinely honest study program must deal with these factors in human life and society, past and present, so that people come to know in honest description and analysis why they live in a divided family. That it must be done without self-pride and condemnation, impartially and dispassionately, ought to go without saying. Otherwise, sentimentality or complacency takes over.

## 3. A church must see itself with penitence as a separated member of the family.

If the divisions are to be viewed with penitence, how then must we act in our local work?

We must see that Christian education is a part of the whole life and thought of the church. Often it is not. Often, indeed, in the matter of Christian unity it is not. If one considers what the theologians of his church are saying, chances are he will find them expressing strongly this note of penitent concern. Not many theologians these days are glorying in the

divisions of the church. At an ecumenical gathering one who expressed such rejoicing would not find many joining with him.

Yet in the average operations of a local church how often is this note of penitence, of genuine remorse, sounded? By and large "we see ourselves *complacently* as separated members of the family," or "we see ourselves *proudly* as separated members of the family." Not very often do our Christian education programs support the positions our own leaders in ecumenical circles have come to accept as commonplace. The division of the church is a scandal, and it is the task of Christian education, not often accepted, to make the reality of that scandal painful and unendurable.

## 4. Seeing itself penitently as a separated member of the family, a church must resolve to do something about the separation.

Our distress at the divided nature of the church must be more than an emotional state. We must press on to corrective action. Some years ago an impatient religious journalist complained that the theologians and church dignitaries bewailed the divi-



sions of the church, but were less successful in their reuniting work than in their professions of penitence. Perhaps the charge was justified. However that may be, we who are at work primarily in the local church are able to do what the professional theologian often is unable to accomplish. We can introduce the laity of our churches first hand to the working, believing, and witnessing congregation of another branch of Christ's church. Furthermore, we have it in our power to make these introductions winsome and productive. This is our God-given opportunity in the present-day ecumenical conversation.

More religious education practitioners ought to be busy in more ways and with greater effectiveness in this local encounter. A lot of it is going on, but there is not enough. How many Methodists understand why Baptists believe as they do about believers' baptism? How many Disciples have found in their program an

effective means of seeing how Episcopalians worship and of understanding the backgrounds of the Book of Common Prayer? How many Presbyterians have found that their local church program helped them understand the curious ways and behavior of the Greek Orthodox church down the hill?

One of the problems of the Faith and Order movement is that local churches lack understanding of the divisions of Christendom, and lack concern about them. The Faith and Order experts are responsible for part of this lack of concern, no doubt, for they do not often report to the local congregations. But those of us in Christian education must bear our responsibility too. We have not carried on our task as faithfully and as imaginatively as we might, and in the arena where reunion and renewal will ultimately be won or lost: in the local church.

To what end? Reunion for the

sake of bigness, power, and prestige? Renewal for the sake of a more effective institution? To ask the questions is to dismiss them as being unworthy.

Reunion and renewal are not to be pursued because they seem desirable goals to us, nor yet because the institution needs shoring up in the face of Catholicism, Communism, juvenile delinquency, secularism, or whatever adversary may seem formidable at the moment.

The church is to be reunited and renewed not because we want it or indeed because it needs it. These things are to be brought to pass by God—if it be his will, in part through us—because he wills them and wants them to be done. He created the church of Jesus Christ both one and new. Men caused it to be divided and feeble. Only he can cause it to be what once it was, what now it is not, and what again it must become. But in that blessed work we too, if we are faithful, can have a part.

## Adults ask questions about the whole church

by William SUMMERSALES

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**W**HAT HAPPENS when a local church acts responsibly and imaginatively concerning the nurture of adults over a period of years? This is a difficult question to answer, partly because too few parishes have given attention to adventurous types of adult Christian education, and partly because the pattern varies in different locales. However, in one parish, the Montview Boulevard Presbyterian Church in Denver, in which adults have been exposed to a liberal offering of Christian education for over a dozen years, some trends have appeared. One of these trends is a concern for the wholeness of the church.

How the adult study project at Montview started is told by Carl Smith and Robert Lynn in a chapter of John Casteel's *Spiritual Renewal Through Personal Groups*.<sup>1</sup>

"The original group began in 1947. A group of laymen and their minister, Dr. Arthur L. Miller, had just completed a year's work as a building committee. . . .

Their *esprit de corps* could not be allowed to wither, they felt; so they decided to eat together once a week, even though their official duties were finished. The ensuing free-wheeling discussions centered more and more on some of the enduring problems of theology and prayer. . . . At first books were employed as an occasional resource; later disciplined weekly reading was found to be stimulating and necessary preparation for each participant. Thus a friendly gathering had become, in a curious happen-stance way, a study group—a small Christian community seeking a more mature understanding of the Christian faith."

In 1952 the conversations at Montview resulted in a decision to ask one of the ministers to give full time to supervising the expanding study program. Quite unannounced and with a minimum of promotion, a series of small groups took form in a program called "The University of Living."

The church staff worked on the assumption that if people knew what the Christian faith was about they would believe and act out their faith. The groups read popular religious books (*Your God Is Too Small*, by J. B. Phillips; *The Sun and the Umbrella*, by Nels Ferré), as well as heavier theological works by Baillie, Tillich,

and Niebuhr. They also read and discussed contemporary plays (*Death of a Salesman*, by Arthur Miller), novels, and the more popular offerings in social science. Under the impetus of this program the church established an Annual Lecture Series, speakers being such churchmen as Richard Niebuhr, Robert McAfee Brown, Chad Walsh, and "Bill" Webber.

### Laymen ask searching questions

A good deal can be said for the Montview experiment in terms of its vocational study groups, the intellectual rigor of teaching and learning, and the interest sustained over many years. However, a significant but easily overlooked result of the program relates to a question about the wholeness of the church. A recent conversation with some lay persons in Montview who have been deeply involved in theological study turned up these crucial questions: "How do we establish the correlation between study groups and the life of the whole church? How do we go beyond simply producing a coterie of lay people who can talk more cogently about

<sup>1</sup>John Casteel, *Spiritual Renewal Through Personal Groups*, p. 159. New York, Association Press, 1957.



their faith? How does the church rediscover wholeness (catholicity?) both in self-understanding and in its service to all kinds and conditions of men?"

One suspects that in other places, as at Montview Church, the most perceptive adults recognize that we are only at the "question-asking" stage when we talk about the wholeness of the church. Few clear-cut answers have yet appeared. Our ecclesiastical life is still an accumulation of autonomous church groups involved in a lot of unilateral actions despite attempts at cooperation—even though the ministry of the laity cannot be the isolated concern of any one parish or any single denomination.

Yet it may be that in facing these questions and in trying to find answers through reflection, discussion, and study, laymen will achieve a new understanding of what the church is, and of their place in it. Joined to study on the part of and about the laity, a new concern for renewal of the church has arisen today in Europe and in North America. This concern for renewal seems to be free from efforts to form new denominations; rather it shows a remarkable impulse towards unity. The searching and questioning gathers about three fairly clear-cut areas of church life: worship, nurture, and mission. When these areas are confronted in study, hard-headed discussion, and responsible action, men of sensible reason begin to see that there is no authentic characteristic of any one church that has not taken its form from the wholeness of the church's life.

### Worship and nurture reveal oneness

Concerning worship, a layman at Montview put the matter succinctly: "It is in magnificent worship that any church must witness to the unity of the holy catholic church." He was not speaking of the presence or absence of elegance, but of the awesome affirmations that are unavoidable when we give attention to the elements in worship common to all the Christian communions. The essential orders of Word and Sacrament (baptism, confirmation, and holy communion) witness to our oneness in Christ despite the variety of such secondary services as vespers and devotional hours. We should not underestimate the extent to which adults in the church need instruction in the rudimentary elements of hearing the Word read, taught, preached, and enacted in the sacramental acts of baptism and the Lord's Supper. One of the unusual outgrowths of an adult study program is the excitement with which laymen

begin to raise questions about the essential elements of Christian worship.

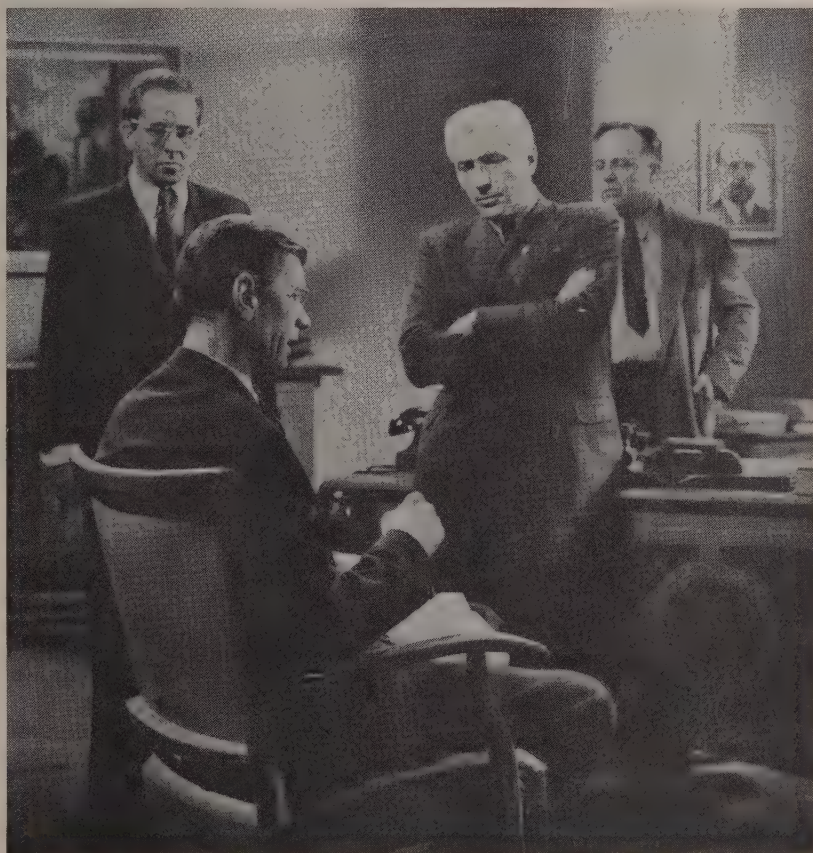
Nurture for adults tends to be broader than the scope of one denomination. This is particularly true today when on many points a theological consensus has been attained by scholars working across the boundaries of their communions and their countries. There is a kind of unwitting wisdom in the fact that questions are seldom raised about the denominational identities of such men as Karl Barth, Alan Richardson, Reinhold Niebuhr, Paul Tillich, or Emil Brunner. Lay schools of theology have discovered that they can function across denominational lines, and the Christian ministry to university campuses is expanding in its ecumenical form. One is sometimes tempted to observe that it is only when the wholeness of the church is kept in focus that adults take seriously their responsibility as learning Christians.

### There must be unity in mission

The church's mission makes little sense to adults when it is fragmented and divided. In the Montview experiment the lay people who pre-

sented the most objective critique of their own program were nevertheless hopefully enthusiastic over such developments as the Park Hill Action Committee. This committee is an interchurch group (including Roman Catholics) that has been coming to grips with the real estate and culture problems of a changing neighborhood. To introduce adults to the depth and breadth of Christian faith is to encounter the risk and hope of their discovering that we cannot forever talk about a Presbyterian mission, plus a Baptist mission, plus a Methodist mission, in the life of the world. The oneness affirmed in the church's Lord, faith, and baptism must eventually be expressed in the church's common mission.

There is no immediate panacea to enable adults to accept the wholeness of the church. The role of the Christian educator, however, must not be overlooked. Whenever in classroom, curriculum materials, or communicant study we relax our denominational anxieties and affirm the impulse towards Christian unity, we loosen the underpinning of one more barrier that has remained to divide us too long.



Because he has observed the essential orders of Word and Sacrament, common to all Christians, in his congregation in the Eastern Zone of Germany, Pastor Gottfried is accused by the Communist Party officials of treason. From movie, "Question 7."





Interracial church schools help children to feel a part of the world-wide church.

Clark and Clark

can help the child be open to an awareness that he is part of a world-wide church. There are several areas through which this learning can be implemented.

### Reading about the world-wide faith

The growing child needs an understanding that he, in his local church, is part of a living, two-thousand-year-old community. Reading about persons who confessed Christ in the early centuries gives us courage to confess him today. Those who protested corruption during the Renaissance period give us an example also. A study of the living church teaches the child that the unity of the church has never been in externals but only in the common acknowledgment of Christ the Lord. The work of building ecumenical understanding in the past fifty years has come not from people with a "least common denominator" attitude, but from those who were fully aware of and committed to the life of specific confessional groups.

As the child learns about all these strands, through the lives of people and the narration of events, he becomes aware of the scope of the faith into which he was born. Although historical narratives, vividly written and illustrated, are an important part of the reading material in schools, there is only a minimum for the church school. The May McNeer-Lynn Ward biographies come to mind: *Armed with Courage*, *Martin Luther*, *John Wesley* (Cokesbury). For participation in the life of a witnessing church, nothing surpasses *Theirs Is the Kingdom*, by Jack M. McLeod (Westminster), which spares nothing to describe what it has meant, from the first century to the twentieth, to die for Christ.

### Correlation with social studies

This kind of learning can be correlated with social studies (combined history-geography) in the public schools. In grades one and two the child begins a study of his community. At this point the church school can explore churches in the community. A class may visit one or more of the churches in the neighborhood.

This might be arranged as a Saturday field trip, the visitors being met by the minister of the church and shown the sanctuary. The visit would be even more complete if the equiva-

## Children glimpse the world-wide church

by Iris V. CULLY

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**M**ANY CHILDREN TODAY begin to widen their horizons at an early age. The three-year-old sits before the television screen and becomes acquainted with fantasy long before his church school teacher thinks he can understand symbolism. Thousands of middle-class families fill the station wagon with children of assorted ages and set off for cross-continental vacations. Magazines with multimillion circulations use great amounts of space outlining itineraries with suggestions specifically aimed at the younger generation.

These factors make it possible for children to move with ease in an ecumenical framework. Geographic mobility has caused many of them to be introduced to varying church traditions, since families often choose a church home on the basis of sociological rather than denominational considerations. This is especially true for children who are "sent" to church school rather than brought by participating parents.

Children also know, by the time they are in the first or second grade,

that not everyone in the schoolroom attends the same church on Sunday morning. This is the point at which they can begin to recognize the fact of differing religious traditions.

Present curricula are planned to introduce the child to the world-wide mission of the church in the first grade. The interdenominational materials (published by Friendship Press) acquaint children with boys and girls their own age in other lands who are Christians. Although the "world friendship" theme has often been emphasized, there is a trend toward helping boys and girls, at least from the fourth grade up, to become aware of the seriousness of the conflict of the Christian in a non-Christian culture. Unfortunately we no longer study the church in captivity in China now that it is not an open field. Nor do children have the opportunity to study the churches behind the Iron Curtain, although these churches have much to teach us.

The factors of geographical mobility, neighborhood pluralism, and the tradition of missionary education



lent church school class and teacher of the host church could welcome the visiting group, accompany them on the tour of the church, and share refreshments with them in their classroom later. A visit could also be made on Sunday morning, if necessary, but this could disrupt the schedules of two church schools. One's own minister can make the opening contacts with the neighboring minister, or common friends in each church can arrange the visit.

In the third grade, social studies begin to deal with larger geographical units. The secular basis of the schools makes it impossible for teachers to mention the facts of specific denominational contributions to the heritage of our country. Hence, the circuit rider is not identified as a Methodist preacher, and the Pilgrims are not identified as Congregationalists. The Sunday and weekday church school can supplement the public school learning of the children so that they may realize the role of the various Christian groups in the development of our nation.

When fourth and fifth graders are studying ancient history and the civilization of Europe, they are ready to learn about the spread of the Christian faith through the stories of its heroes: evangelists, saints, and martyrs. It is startling to realize that the Near East and North Africa—today so solidly Moslem that people in the area do not always have the privilege of Christian worship—was the cradle of the church and a center for Christian learning and leadership in the early centuries. The Christian faith was carried to both India and China during the first five centuries. By learning within such a framework, the child realizes that western Christendom comprises the "younger churches," and the term "world-wide church" takes on a historical-geographical dimension. It can be seen that during the two thousand years after Christ, as in the two millennia before his coming, "holy history," the history of the people of God, takes place within "secular" history. Although "holy history" is only a part of history in general, out of it came the church.

Through such correlated study, boys and girls become aware that they are part of a world-wide church and that everyone is involved in its mission of proclaiming the good news of God in Christ. American children need to learn how to be receivers as well as senders. There is much a church under persecution can teach a church that has become a part of the culture it once dominated. Children need contacts from crisis areas through stories, letters, and people. These churches are in situations simi-



A minister shows a class of children an old chalice cover. Participation in the rituals of various churches helps children to realize the rich heritage of their own denomination.

lar to those that the churches of the first few centuries faced.

#### Witness and service to others

Boys and girls might also be made aware of the fact that the church is ignored and despised by many families in our own country today. Are the children of those families aware of their loss? Can older juniors in the church learn to witness to those outside the church by their actions? Can children from comfortably-placed churches find ways of reaching out toward churches that have been ignored or despised? Such concern can cut across denominational lines, through direct service or through councils of churches.

When this happens, older children begin to realize that they are members of the whole church and not merely of a particular denomination. The ritual used when the boys and girls are received into membership can dramatize this fact. In the revised and provisional Methodist form, the minister receives them into the church when they have made their promises; then, calling forward those who are transferring from another church, he welcomes all into the local congregation. In the Protestant Episcopal Church, the bishop, who represents the whole church, confirms the young people as they are presented by their minister. The distinction between the worshipping congregation and the wider church should be made

clear to boys and girls at this point of decision.

For everyday teaching we must continue to rely on interdenominational experiences to be had in weekday and vacation church schools, visits to other churches and visits from classes of neighboring churches, and vicarious participation in the lives of great Christians through biographies and other records. We must continue to work through Church World Service to meet our neighbor's material need.

How can we do all this on an already-tight time schedule in an already-well-organized curriculum? It can be through a unit inserted around Pentecost, near the end of the school year. It can be through a summer unit for those brave enough to abandon the regular curriculum in favor of making summer church school special and different. Some teachers would prefer to spend the first five or ten minutes on Sunday morning inquiring about the work of the week at school, enriching this learning through religious insights.

But regardless of methods and materials, the child will be aware that he is part of one great church only as his teacher is aware of it and as his minister leads the congregation into such awareness. Participation in the world-wide church comes through a sensitivity to the fact that the worshipping congregation is one with those throughout the centuries and in every area of the globe who rejoice in their high calling in Jesus Christ, the Lord.



# Young people enter

by Robert E. GRIMM

WHAT IS THE place of Christian young people in the whole church? The answer to this question depends on the answers to two other questions: What problems do young people face in their efforts to become mature Christians, and what is their place in the local church?

Even the most understanding adult longs at times for deeper and better answers to these questions. His perplexity may arise out of the actions of young people themselves. Many a youth leader has seen the height and depth to which young people can reach in Christian experience, and also the disappointing trivialities that make him wonder whether John or Jane is getting the Christian point at all. On the other hand, the difficulty may arise from the uncertain and wavering ways in which adults in the church react to young people. The following incident may serve as an example of both sides of the problem.

A church of congregational polity laid great stress upon its members' participation in congregational voting. One of its long-standing by-laws, however, limited the right to vote to members who were twenty-one or older. This had never bothered the young people until a new church project—sponsoring a neighborhood center—was being brought to a vote. The older youth had done much of the advance planning and work on this project, and were anxious that it be voted on favorably. Questions about the offending by-law arose among the young people, even among the junior high group whose youngest members, aged twelve, were all eligible to be church members.

In one Sunday evening fellowship meeting discussion of the matter came to a head. Opinions ranged from a flat "if we are church members we ought to be able to vote" attitude to a cautious appreciation of adult wisdom. Church government came alive for the young people that night, and as a result they sent a petition to the church council asking for a careful study of the possibility of lowering the voting age.

When the meeting ended, they went outdoors. Snow had fallen, the air was crisp. It was perfect snowball weather, so quite normally, a war began. But the field of battle was not chosen carefully, and after several near-misses, a church window became a casualty. Thus on the same night the church council received a responsible petition and a report of an unfortunate act of damage.

Of course the importance of this experience lies in the opportunity it provided for the church council to

understand and deal constructively with the situation, and for the youth leader to help his young Christians learn lessons in responsibility. One indication of how a church regards its youth can be found in its response to such experiences. Likewise, the real test of how youth regard their church comes in their attitude toward both their responsible and their irresponsible actions. We may ask whether John and Jane see more clearly what their membership in the body of Christ means because of that particular Sunday evening, but it may be even more to the point to discover whether the church was led to a deeper understanding of the place of its youth.

## What difficulties face young Christians?

Experience, in terms of specific life situations, is the greatest of all teachers. An experience of what "the church" is, such as the one just described, sinks deeper into the consciousness of young people than any youth fellowship program materials or many specific experiences in youth fellowship settings. The youth were brought into actual contact with the

local church as an organism with many parts, each responsible to the other.

If we are to raise a generation of deeply committed Christian youth, if we are to exemplify the spirit of Jesus, we in the church must understand our young people. First, we must understand the process of silent evaluation and choice that each young person goes through. Generally a young person joins a church already chosen for him. His experiences in the church—before, during, and after the rituals of membership shape his future relation to Christ and the church. Do we, as Christian adults and as churches, understand the importance of this enough to be searchingly honest about our words and our actions? What do young people see the church to mean in the lives of their elders?

We must try to understand the feelings and struggles that young people experience. We adults had feelings like these at one time, but not in the same way or in the same time and culture in which young persons now live. W. H. Auden, in his "Age of Anxiety," expresses in memorable fashion young people's sense of expectancy and their fears of not



This high school student, brought from Europe by the International Christian Youth Exchange to live in an American home, takes part in her Christian youth fellowship.

Joseph Nettis



# the larger church

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finding a place in the adult world. With this kind of understanding, we can accept the strivings of youth to create their own world of "youth culture" as a necessary search for meaning; we can even find reasons for the more disturbing aspects of that culture in various forms of delinquency. To accept the searchings and struggles of young people, not presuming to enter where we are not wanted, may be our best ministry to youth.

The life and world in which young people live present a complexity and challenge far beyond the resources of any single parish church or denomination. In this life and world the church is but one of a bewildering variety of philosophies, organizations, resources and choices. In it religious faith is alternately glorified and patronized; a generalized form of religion is popular and any church is accepted as having its place; the claims of the gospel are scarcely heard. No matter what our feelings are concerning this world, we live in it and help to shape it, and our young people are pulled this way and that by its claims.

The church must burst the bonds of its parish or denominational life,

and go into all the world and every area of life with the gospel if it is to be relevant to the lives of young people. It is to meet the challenge of this world that the ecumenical movement has come into being. The church that recognizes a mission such as this is the kind of church in which Christian young people can feel a part of the body of Christ.

## Can the local church be ecumenical?

If young people are to find their place in the whole church, their first point of discovery and experience must be in their local church and community. However, local cooperation with churches of other denominations, or local ecumenicity as we commonly practice it, is often a fringe matter, scarcely touching the lives of more than a few youth in a local church. More Christian young people must be led to experience the oneness of the church as a vital part of their local church life.

Previous youth generations have had their share of ecumenically concerned Christians, and the main result of their labors has been to create wider youth fellowship experiences

such as those provided by the United Christian Youth Movement in its world, national, state, and local organizations. The first impulses toward strengthening youth work, as we know it, were interdenominational. We rejoice in the Christian leaders produced by such movements, and yet we must recognize that they have not done very much toward making the local church ecumenical. The claim of a local UCYM, coming as it does after local church and denominational claims, is too marginal to make a difference except to the fortunate few. These have not always been able to communicate to the young people they represent in meetings of the UCYM the spirit which underlies the purpose of a youth council, and which is stated in part as follows:

"In any area, the church is called by God to make the world a better place; to spread the gospel of love. This is too great a task for any single youth fellowship, but Christian youth working together can have a transforming effect upon a community. . . . This mission is something you must seek together. It will be revealed to you as you come to know each other and your world better. . . .

"When we come together, we each bring a different heritage and insight into the life of Christ and his church, which enriches the understanding of us all. Thus we are renewed in our faith." . . .

The mass meetings sometimes sponsored by local UCYM's, and attended (hopefully) by the full membership of the various youth fellowships, are an attempt to help all church youth feel the aspects of mission, renewal, and unity underlying the cooperative movement. However, these mass meetings have not produced the kind of Christian impact we would like, year in and year out, on the youth societies in our local communities. The flaw in most of these gatherings is that they take the young person out of his life struggle and out of his church into a situation that is artificial. We must create for each local church youth fellowship the kind of experiences with youth fellowships of neighboring churches that will make real our words about the mission and unity of the church. Specific steps to make this dream come true are hard to arrive at, but here are some suggestions out of this writer's experience.

One important step is symbolized by the neighborhood centers created to meet social, recreational, and other needs of the residents. Such projects, directing concern to community conditions, may bring to those who take part in them a truer sense of the oneness of the church than all the ecumenical organizations we create.



Young people respond enthusiastically to ecumenical work camps, both here and abroad, which provide opportunities for sharing through service in the mission of the churches.

*World Council of Churches*



Young people will, if properly guided, eagerly respond to this phase of the church's work.

Through work camps and other service opportunities individuals may share in the common mission of the churches. One fine girl found her Christian outlook immeasurably strengthened by a summer service project in a community service center for American Indians. Her excitement over this experience helped a state youth council and churches all across the state to see the Indian center as a part of their mission to their society.

The churches in a neighborhood, seeing the need for the best possible leaders for their young people, can and should pool their leaders. Each church can find within its own membership persons who have a way with

youth. As a beginning, these leaders can get together, share their concerns, and use one another for the good of every youth fellowship. They might serve as resource persons to interpret the relation between Christ and their community to young people. When pooling of leaders becomes ecumenical rather than denominational, the focus is on the life of young people in the community—and this is where it should be.

Long ago in UCYM training conferences it was learned that Bible study and consideration of theological and social issues gain vitality and meaning in interdenominational settings. If this is true for training conferences, why not for local youth fellowships? There is no reason why some fellowship meetings cannot be planned with neighboring churches.

Perhaps a local UCYM can do its best job by encouraging such joint meetings rather than by holding only city-wide meetings. Scheduled visits by UCYM leaders may open the way for and encourage joint meetings in which young people can study the Bible and discuss the issues confronting them with a depth and spark not known in the habitual Sunday evening fellowship.

All this may be more hope than reality in many communities. Church windows may still be broken, snowballs still thrown; but if we believe that the church is one, there is no alternative to trying out the experience in the local fellowship. Youth may lead the way to a church with deepened understanding and an ecumenicity that is real because it happens where they live.

## Preparing members for the whole church

by Ralph D. HEIM

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**I**N A CLASSROOM with a globe, some junior high boys and girls are meeting with the minister. They are in a membership-preparatory class, studying about the church into whose membership they will enter more fully by rite or sacrament. Already they have learned about their local congregation within its regional and national body. Now they are locating distant areas where there are fellow members of similar name, interest, and work.

As they study further, the class sees the whole globe peppered with Christian centers. Some of these bear different church names but they are "Christian." Each pupil is a living stone in a great building whose cornerstone is Christ; all together make up the body of Christ, who is the head of his community.

### What some classes do

Such a dream-class is not just a possibility. Ministers have reported that classes of this sort are happening—though not as widely as may be desired.

One pastor plans for his pupils to take a month's recess from the home congregation to visit neighboring churches. The young people observe similarities as well as differences; they enjoy the broadened fellowship.

An interesting experience is re-

ported by a minister whose church body is now merging with others. His pupils meet with young people brought up in another group, and they engage in studies of each others' backgrounds. They are having first-hand education in ecumenical relations.

Two confirmation classes of different denominations have occasional joint meetings, the pastors taking turns as teachers. The classes talk over their varieties of doctrine, worship, and work, and try to begin a mutual service enterprise.

One minister has each student do research in the history and doctrine of another denomination. The student writes a report and gives a brief presentation in class.

Frequently classes take trips to widen their horizons. Groups often visit educational and benevolent institutions of the denominations and tour their neighbors' churches and synagogues. Visits are sometimes made to offices of city councils of churches.

### Class materials and manuals

In an examination of more than sixty membership-preparation manuals for pupils and pastors, I found that the material devoted specifically to "world church membership" averages about one paragraph per book.

There are unusual exceptions. One pupils' manual has a good but short section on "How Our Denomination Works with Other Denominations." Two books have full chapters. By describing the ecumenical movement briefly and presenting a bit of its history, one book leads the young reader to see how he is a member of the whole church. Most unusual, this book mentions the indigenous church bodies of other lands. A similar publication has a chapter which shows how "the churches have drawn circles" around themselves; then it describes and commends the great conventions in which Christian people of many origins, having been drawn together, discover their unity in actuality.

Another denomination's manual has three paragraphs on ecclesiastical relations beyond its bounds. It recounts the founder's service for "the sake of the whole Christian Church." This leads into mention of a concern for "the universal, all-embracing Church." A second manual of the same denomination prints the symbol for the World Council of Churches and explains its meaning. A companion guide for the minister reproduces the frames and provides the scripts for a series of filmstrips to be used with membership classes. A limited number of pictures deal with



the subject directly; others offer opportunities for pastoral digressions that will lead pupils to think about the contribution of many churches to the larger church.

### Larger possibilities

In marked contrast with the meager provisions in these books, study possibilities are abundant. Most classes deal with doctrinal and practical matters, centering around the Ten Commandments, the creeds, the Lord's Prayer, and the sacraments. They usually consider correlated matters in Bible, church history, and church life and work; sometimes there are additional courses on these subjects. Each of these concerns has important ecumenical dimensions.

For instance, three creeds are universal: Apostles', Nicene, and Athanasian. The first stems from the faith of the early church. Its use extends far beyond the bounds of any local church or denominational body. Some of us have confessed this creed while surrounded by fellow Christians representing all mankind's colors and speaking numerous languages. This is to experience movingly the reality of "one Lord, one faith, one baptism" (Ephesians 4:5). Our youth must have opportunities to experience the same reality.

The sacraments also go back to Christianity's beginnings. Baptism and the Lord's Supper are now celebrated universally. Unfortunately our use of them has been divisive because of differences in understanding and practice. To be sure, grievous error cannot be tolerated, but diversity can enrich the entire body. Differences should not obscure the fact that the sacraments are a ministration through which one God communicates his grace to all his people. Our pupils should sense this common bond above the variety of opinion and usage.

### Correlated courses

Often ministers provide courses or units that supplement the typical core of materials by reviewing the Bible and surveying church history. These studies can readily be managed so that pupils will understand the broader significance of church membership. The Bible is a world book in its teaching and its use. For example, a study of "how we got our Bible" shows our deep debt to numerous heroes of diverse origins and connections. In almost every phase of church history, the world-wide interdependence of Christian people can be recognized.



A rabbi explains the Torah to a group of Protestant teen-agers, thus helping them to understand the Judaic heritage which is so great a part of the Christian religion.

*Luoma Photos*

Units on the various works of the church are properly included in membership courses and are mentioned in many manuals. All their lives pupils may have been using *educational materials* planned in cooperation by several church bodies. *Evangelism* is sometimes conducted interdenominationally. *Overseas missions* offer fruitful possibilities for ecumenical education. We all witness everywhere for the whole church, and there is much cooperative planning for overseas missions. Churches often combine their efforts for works of mercy. Pupils are likely to have participated in clothing drives for Church World Service. In considering *stewardship*, attention may be called to the portion of each dollar that goes for cooperative work. The *worship* of the church provides an opportunity for ecumenical education, since our hymns, prayers, and forms of liturgy have come from all over the world.

Through these emphases we may find opportunities to put into prac-

tice another important consideration, namely that ecumenical education should include all four phases of curriculum: worship, fellowship, service, and study-instruction. A good course for church membership should provide at least one fellowship event, one service enterprise, and one worship service with young people of similar classes in other churches of the community.

### A specific unit on ecumenicity

Even if much that is done in membership classes now might be characterized as indirect education for ecumenicity, a specific unit on Christian unity is desirable. Resources are abundant. In addition to the resources suggested already, publications of the World Council of Christian Education and the Division of Christian Education of the National Council of Churches can be drawn upon.

*(Continued on page 46)*



# Families become part of the Christian world family

by Vera CHANNELS

Church school teacher and writer in the field of Christian family life, Danville, Kentucky



A German exchange student living in an American home is photographed in her new party dress by the son of the family.

to be expressed, heard, and considered with respect. It is imperative that family members learn to talk to each other, to understand each other, and to respect each other. A flexible and open mind comes out of much experience in thinking, expressing ideas, and hearing both sides of every issue. Christian parents need to take time to discuss ideas with their children, ask the children what they think, and study issues with them. Placing a high value on individual thought and expression encourages children to think and gives them self-confidence. All of this requires open-mindedness on the part of the parents.

Growing Christians need a wide variety of friends and interesting conversations. One family takes every opportunity to invite people of other religions and races into their home, and dinner-table conversation serves to stretch the minds of both children and parents. During the past year a Christian from India, a student from Japan, and a former missionary to South America have brought vivid stories of the churches in these countries and made them seem almost next door. In our family we have had the privilege of entertaining Rosa Page Welch, the famous Negro singer recently returned from a trip around the world as "Goodwill Ambassador." Occasions such as these help family members to recognize the world-wide character of Christianity and to understand their fellow men in other nations.

**W**HAT DO YOU THINK our family has done," asked a father, "to help you children appreciate other denominations and ways the churches can work together?" One child mentioned visiting other churches; another said that he had been encouraged to have friends of other churches and to discuss religion with them; still another stated that he had learned most from church school classes, youth meetings, and attending union services with his parents. But the last one said, "It isn't what you say. It's how you act. You lead your life with the idea that all denominations have good in them and that it is best to work together."

Although the theology and implications of the ecumenical movement have challenged the most capable theologians of our time, it falls to Christian parents to help their children understand the oneness of the church and develop the basic ideas and attitudes that will result in an ecumenical spirit. To some parents who only recently have learned to pronounce the word, teaching children to be ecumenically minded may

seem an overwhelming task. Yet by their attitudes, example, and personal interest, Christian parents may guide their children in this direction.

## Interpersonal relations

Many experiences in interpersonal relations in the home can lay a foundation for meaningful Christian fellowship with others outside the home. For example, in the home a child first learns that he must have concern for others as well as for himself. Understanding others and entering into their lives becomes increasingly complex as he gets older and his circle of acquaintances widens. If he learns to get along with others in the home, it is more likely that he will be able to feel a oneness with persons outside the home and with those of other denominations.

But how does he learn to share life and be at one with others? The attitude of his parents is of primary importance. In their love and understanding for each child, Christian parents recognize that each child has attitudes, ideas, and desires that need

## Training in churchmanship

Some parents, thinking that one denomination is as good as another and that their children must make up their own minds about the church, leave their children's religious training to chance. Usually, however, children interpret this to mean that religion is not very important, for they know that their parents do not leave significant things to chance.

A child must have a solid foundation for his own beliefs. He needs to understand his own denomination, its strengths and weaknesses, its witness in the world, and the reasons for the family's loyalty to its traditions. This gives him some basic security from which he is able to grapple with the idea of the church in its wholeness and oneness. It gives him a point of reference for understanding other churches, how they differ from his, and what additional values come from united efforts. One family secured simple but accurate materials regarding their denomination and read and interpreted them to their children, illustrating points about missions and



historic events with current literature and pictures.

Parents who are interested in the developments in the ecumenical movement can share this interest with their children. When a good television program features Christian unity or an important work being carried on by another branch of Christ's church, or by a council of churches, parents and children can watch it together and spend some time discussing it. Some families subscribe to several good religious publications; many articles are good reading for the older children and young people and can be summarized and simplified for the younger ones. Asking the children's opinions about ideas discussed in the articles helps children know that their thoughts really count, gets them emotionally involved in important religious issues, and awakens in them a sense of responsibility for the turn of events. Generous praise of leaders of the ecumenical movement creates an interest in their activity and thinking. A bulletin board with clippings and pictures could record events in the

movement for unity among Christians.

### Vacation experiences

Families on vacation may take opportunities to see the larger church at work. Many visitors in New York City go to see the Interchurch Center, which houses offices of the National Council of Churches and several denominations. Our family visited the World Council of Churches headquarters in Geneva, Switzerland, heard a lecture on its work, and toured the building and grounds. Many churches encourage families to visit the offices of state and city councils of churches, which are closer to home.

Vacation time is also a good time to visit churches of other denominations and to face the reality of our separateness which mars our oneness. In addition to worshiping in many churches in various parts of this country, our children had an opportunity to feel the oneness of the church in Christ while attending a church in Utrecht, Holland, even though they

could not understand one word that was spoken. Visits such as these can have much significance if the visit is prepared for, interpreted, and used as an opportunity for appreciation of the oneness of the church under God.

There are many problems in developing the ecumenical spirit and understanding in a family. It is difficult to help children appreciate the effectiveness and the magnitude of the world-wide movement when the united efforts they experience at home are often unconvincing. It is difficult to achieve a satisfying balance between denominational loyalty and ecumenical vision and conviction. It is difficult to help the leaders of tomorrow see beyond the superficial, merely friendly "togetherness" of the churches to the basic issues of Christian unity. Yet a conviction about the oneness of the church must begin in the hearts and minds of individual Christians who grow up in Christian homes. Once the conviction becomes real to Christian families, they will want to work toward the day when all churches are one.

**H**OW CAN I take part in the ecumenical movement?" This question is frequently asked by students and other young people who like what they hear about the ecumenical movement and want to become personally involved in it.

The churches have developed an arsenal of instruments to help the laity in general, and young people in particular, take part in ecumenical ventures. Among the better known of these opportunities are ecumenical study conferences, ecumenical work camps, ecumenical institutes, campus study and involvement groups, mission frontiers seminars, and international study tours. Let us look at the possibilities for ecumenical experience offered by some of these, keeping in mind Dr. W. A. Visser 't Hooft's definition of the word "ecumenical" as "expressing the consciousness of and desire for Christian unity,"<sup>1</sup> and Bishop Lesslie Newbigin's description

of the ecumenical mission of the church as being "the whole church proclaiming one gospel of reconciliation to the whole world."

### Ecumenical study conferences

Study conferences are a growing phenomenon, not merely for college and university students but for mature adults of every age who are willing to draw apart from the daily round of life to think seriously about issues that trouble the world, and therefore the churches, today.

In the early days of the student Christian movement, and among youth movements generally, the conference or retreat was of a highly inspirational nature. Patterned somewhat after camp and revivalist meetings, it sought to set forth the gospel of Jesus Christ in a compelling way with a considerable emotional appeal. Very persuasive preachers and speakers were ably augmented with social and recreational Christian fellowship, while the whole conference was cast in the framework of prayer and worship. These "inspirational" confer-

## Special ecumenical opportunities

by **Herluf M. JENSEN**

General Secretary, National Student Christian Federation, Division of Christian Education, National Council of Churches

<sup>1</sup>W. A. Visser 't Hooft, "The Meaning of the Ecumenical." The Burge Memorial Lecture for 1953, published by SCM Press, London, 1953.





The North American Ecumenical Youth Assembly (see report on page 47) provided for 2,000 young people Christian encounter across denominational and national lines.

*Photographs, World Council of Churches*

ences serve a useful purpose. When they are focused around "the consciousness of and desire for Christian unity" they may indeed provide a meaningful ecumenical experience.

The ecumenical study conference usually proceeds in a different manner. Rather than several "inspirational" sermons, it has only a few lectures. These require the *mindful* attention of the listeners. Participants spend much of the time alone in the library or in group ("corporate") study. The whole conference is directed more to the intellects than to the emotions of the participants.

If the conference intends to take seriously the objective of "expressing the consciousness of and desire for Christian unity" the planners take this into account. For example, they make serious efforts to see that both within the leadership of the conference and among the general participants are Christians from widely

varying backgrounds, reflecting the rich diversity of confessions, nations, cultures, and races within the one, holy, catholic, and apostolic church.

In theory, of course, it should be possible for a group of WASPS (White Anglo-Saxon Protestants) seriously to express "consciousness of and desire for Christian unity." But if the study conference is dealing with a substantive ecumenical issue, it very much wants and needs to hear the witness of persons out of differing backgrounds in order to understand the issue in the fullest sense. It is one thing to read in a book what a Southern Negro feels about racial discrimination. It is another thing to confront the Southern Negro in a study conference dealing with the issue of Christian unity between the races. It is one thing to hear a Protestant give a speech about Eastern Orthodox Churches, but another thing to have an articulate delegation of

Eastern Orthodox members witness to their understanding of God's action in history.

Also at the point of worship, the organizers do not assume that there is only one valid and universally meaningful tradition. Rather they plan the occasions of worship so that all participants will come to a greater appreciation of the richness of the diversity of worship traditions and understand that, whatever the form Christians use, they worship the same God, revealed in Jesus Christ.

Young people, particularly college and university students, in almost every country have fairly ample opportunity to participate in an ecumenical study conference. Participation can be a mind- and heart-opening experience. The lives of many Christians today, and not a few leaders of the ecumenical movement, have been significantly altered by their first experience of the ecumenical in a conference of young people. Opportunities are developing increasingly, notably through the Ecumenical Institutes, Lay Training Centers, and Evangelical Academies, for older persons to participate in similar ecumenical ventures.

### The ecumenical work camp

Since the Second World War, the World Council of Churches has sponsored annually an increasing number of ecumenical work camps. During the past summer forty-nine camps were held in thirty-six different countries, including every continent except Antarctica, with over two thousand young people taking part.

An ecumenical work camp is organized around a piece of work that needs doing and has real significance in the witness of the Christian church to the world wherever the camp is located. Examples include digging trenches for a new waterworks system in an earthquake-ravaged Greek village, constructing a simple sanctuary for poor sugar-cane workers in Puerto Rico, or helping Algerian refugees in an internment camp in southern France.<sup>2</sup>

Each camp is composed of Christian young people between the ages of eighteen and thirty, from different nations, races, Christian confessions or traditions, continents, and cultures. The size of the camp varies from as few as ten to forty or fifty participants, all of whom volunteer to work without

<sup>2</sup>For a further description of work camps, see the June 1961 *International Journal* feature section on "Voluntary Service."



pay. Each camp lasts from three to six weeks. While in each project plentiful hard work is afforded everyone, time for worship, for Bible study, for good fun and healthful recreation is also provided.

Apart from the work to be done, the primary object of the camp is to manifest that the gospel of reconciliation can transcend all barriers and make of diverse peoples one community that can and will perform work that is meaningful to both the church and the world. Again and again camps have demonstrated the meaning of Christian unity both to the participants and to the communities in which they have worked.

The ecumenical work camp is still a new instrument and should be regarded as an experiment in ecumenism. The great significance of the camps sometimes lies in their suggestively instructive character. In many places today the church needs to rediscover that it is first of all a people, a community made *one* in the bonds established by Jesus Christ. Also it needs to rediscover that it exists not for itself but in obedience to God to be a community of service in the world. Many ecumenical work camps not only have "the consciousness of and desire for Christian unity" but also demonstrate it in loving service in and to the world, for whom God sent his Son.

Christ prayed that his followers might all be one, "that the world may believe." Ecumenism needs to demonstrate that Christian unity is not merely something good for the church, but is for the sake of the world. Unity needs to show itself in mission to the world—the whole church (as it manifests itself in any one place) declaring one gospel of reconciliation to the whole world (as it is present in any one place).

### International students and guests

Because international travel is becoming easier, an ever-increasing number of persons are visiting countries other than their own. This travel provides special opportunities for experiencing the ecumenical character of the church.

During the current academic year nearly 60,000 students from other countries are studying in the United States. Almost every campus student Christian fellowship and many congregations have the opportunity of inviting one or more of these persons to share their life. The Christian community can show forth the ecumenical character of the church by its serious effort to receive these persons, and the witness they can make,



Archbishop Iakovos of the Greek Orthodox Church of North America led a worship service in the tradition of his ancient Church at the Ecumenical Youth Assembly.

into its own Christian home and community life.

In many cases, however, it is difficult to sense what is ecumenical about the presence of students from other lands in our midst. Frequently we fail to receive our overseas friends as persons. Sometimes unwittingly we make them into objects—our exotic international exhibit from Asia, a representative of African culture, our conversation piece from the Middle East—and thus refuse to accept them as subjects, persons who are fully human. Not until we get beyond regarding the person from abroad as an interesting, if curious, object and learn to know him as a person will we begin to sense the ecumenical enrichment of our lives made possible through this "neighbor" in whom God may be seeking to speak to us.

### The church and the world

The object of God's love is not primarily the church, but the world. The church exists because God wills it to exist. It can be his instrument to make known to the world the news of how he has acted, and is yet acting, in Jesus Christ for the sake of all men.

Good news, of course, should be shouted from the housetops. But if the church lives only on the housetops and does not participate in the transforming activity of human beings whose feet are on the ground, it is in danger of becoming insensitive to why what God has done is good news,

and then gradually incapable of telling the gospel in any significant manner to the world.

When the Christian discovers that there are not many churches but only one, that Christians are those who know they are bound together in one ecumenical community, and that witness is made not only on the housetops but in the daily affairs of life, the ecumenical experience can begin to affect his whole life. He will begin to understand the interdependent character of life. Every issue in the life of the world he will need to see and understand in ecumenical perspective. Every issue of international scope—be it arms control, economic development in the impoverished nations, hunger, disease, or illiteracy—will be understood as an issue vitally affecting the life of the ecumenical community and needing ecumenical action for its resolution. Conversely, every purported domestic issue—be it race in the United States or South Africa, education of children in Iowa or Indonesia, religious liberty in Pakistan or Peru—will be recognized as insoluble except against the backdrop of the whole *oikumene*, and therefore of concern to Christians everywhere.

The ecumenical is not an optional extra in our life; neither is it a kind of Christian internationalist perspective on current affairs. Rather, it is a means whereby the Christian today can give evidence of obedience to God, a means that he will despise only to the peril of his faith.



# Resources for study

**THE PROGRESS** of the ecumenical movement depends on study and discussion by church people, lay as well as professional. There is a growing body of printed materials dealing with the ecumenical movement, with the great assemblies of the World Council of Churches, and with studies in faith and order. Many of these books and pamphlets have been prepared especially for lay groups in the churches, and are well suited for use in adult or youth classes in the church school.

Advanced groups interested in going further into this study should write for the bibliography, *Ecumenical Study Materials*, free from the Department of Faith and Order Studies, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

The books named below may be ordered through denominational bookstores, if desired. All the books and pamphlets may also be ordered from the World Council of Churches, Room 439, 475 Riverside Drive, New York 27, N. Y.

## Background Material

*If It Be of God* by Paul G. Macy. Bethany Press, \$4.00. Interpretative story of the World Council of Churches, written in lively style that will appeal to lay people.

*The Kingship of Christ* by Dr. George K. Bell, late Bishop of Chichester. Penguin Books, 50¢. A timely and popular account of the growth of the ecumenical movement.

*On the Road to Christian Unity* by Samuel McCrea Cavert. Harper & Brothers, \$3.75. A historical survey of the ecumenical movement, based on seminary lectures; just published.

*The Ecumenical Movement: What It Is and What It Does* by Norman Goodall. Oxford University Press, \$4.50. (See review by Mr. Norgren in "Books Off the Press" in this issue.)

*Brothers of the Faith* by Stephen Neill. Abingdon Press, \$4.00. Tells the story of the struggle for unity through biographies of men who worked for it.

*One Lord, One Church* by J. Robert Nelson. Association Press, \$1.00. The biblical ground of the movement toward unity, the difference between diversity and division, the history and causes of division, and the record of advance toward unity.

*One World, One Mission* by W. Richey Hogg. Friendship Press, paper \$1.50, cloth

\$2.95. Exploration of significance for the local church of the world-wide mission in today's world.

*Turning World* by Betty Thompson. Friendship Press, paper \$1.50, cloth \$2.95. Journalistic account of world trip, telling of unity, witness, and service. Illustrated. A good introductory book for youth and adults.

*Questions and Answers About the W.C.C.* Answers briefly some of the basic questions about the World Council of Churches. 1 copy free; \$5.00 per hundred.

*What Is the World Council of Churches?* Illustrated 12-panel folder describing the nature and work of the World Council of Churches. 1 copy free; \$6.00 per hundred.

*The Official Handbook.* Illustrated handbook with structure, personnel, and program of the W.C.C. today. 50¢ each; special rate for quantity orders.

## World Council Assemblies

AMSTERDAM, 1948:

*The First Assembly of the World Council of Churches* edited by W. A. Visser 't Hooft. Harper & Brothers, \$1.50. The official report, including speeches, section and committee reports, and the program.

*Findings and Decisions of the First Assembly of the World Council of Churches.* W.C.C., 25¢. Key material from the above volume arranged for study with introductory explanatory material and questions.

EVANSTON, 1954:

*The Evanston Report* edited by W. A. Visser 't Hooft. Harper & Brothers, \$5.00. Official report of the Second Assembly, including message, summaries of addresses, and section and committee reports.

*Evanston Speaks: Reports from the Second Assembly.* W.C.C., 50¢. Excerpts from above volume, including the assembly message and section reports, and study questions.

NEW DELHI, November 19–December 6, 1961

*Jesus Christ—the Light of the World.* W.C.C., 1961. 50¢ each; 10-99 copies, 35¢ each; 100 copies, 25¢ each. Preparatory study guide for local congregations on the main theme of the Assembly, containing Bible studies and questions; documents on Unity, Witness, and Service; a section on the local task; and suggestions for use of the booklet.



The study guide for the coming Assembly of the WCC has had a sale of more than half a million copies in 33 languages.

*No Darkness at All* by James W. Kennedy. Bethany Press, \$1.50. To be published in February 1962, this eyewitness account and study guide on the Assembly will contain material on questions discussed as well as a guide to their local significance.

## Faith and Order

*Ecumenical Conversations* on the theme "The Nature of the Unity We Seek." U. S. Conference for the W.C.C., 50¢ each, 40¢ ten or more. A group study guide including discussion questions and suggested reading and projects on fourteen topics relevant to North American churches.

*Orthodoxy—A Faith and Order Dialogue.* F. and O. Paper No. 30, \$1.00. Symposium on principles, traits, traditions, and ethos of the Orthodox Church. Chapter on significance of Eastern and Western traditions within Christendom.

*The Nature of the Unity We Seek* edited by Paul S. Minear. Bethany Press, \$4.00. The official report of the North American Conference on Faith and Order at Oberlin, 1957, including the addresses, conference actions, and reports of twelve sections.

*Oberlin Reports.* Bethany Press, \$1.00. Booklet of reports of sections and divisions.

*A Guide to Christian Unity* by George L. Hunt. Bethany Press, \$1.00. Study guide in thirteen chapters; makes findings and aims of Oberlin conference come alive for local study groups.

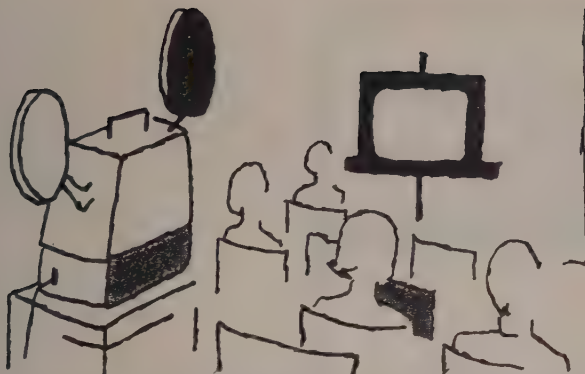
*One Lord, One Baptism.* Augsburg Press, \$1.25. This paperback contains a report on "The Meaning of Baptism" and an interim progress report on "The Divine Trinity and the Unity of the Church," both prepared by the Theological Commission on Christ and the Church, of the World Council Faith and Order Commission.

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## A-V'S IN CHRISTIAN EDUCATION

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### Current Evaluations

(From a nationwide network of inter-denominational committees)

#### Education for Democratic Human Relations

29-minute film, b & w. Produced by the University of Wisconsin, 1959. Available from the Anti-Defamation League.\* Rental rates: service charge.

This is a film of a lecture which traces the development of education for democratic human relations through its history, methods used, and research employed. The lecturer illustrates his points with incidents of the 1943 Detroit race riots.

Unimaginative photography makes this filmed lecture seem longer than its 29 minutes. The factual content dealing with Detroit's racial strife has been criticized as being inaccurate. Relevant points are brought out by the lecturer. This partially justifies the monotony of presentation, though the lecturer's voice becomes annoying and tends to distract attention from what he is saying. The teaching value of the lecture is not reinforced by sound or sight stimuli. Because the material is so technical, it would have been presented as effectively if recorded instead of filmed. Questionable audience appeal makes this film acceptable for leaders and teachers as

a discussion stimulus. Church use is not recommended.

(VIII-I; IX-B-3)†

#### A Day in the Night of Jonathan Mole

32-minute film, b & w. Produced by the National Film Board of Canada, 1959. Available from Contemporary Films.\* Rental: \$7.00.

This fantasy built around a courtroom trial portrays a bitter and biased Canadian, Jonathan Mole, dreaming that he has power and authority over his fellow men. In his dream he is in a land called "Adanac" where society has restricted the better jobs to people of "pure stock." "A Place for Every Man; Every Man in His Place" is the principle established. An Indian, a Jew, and an immigrant are on trial for breaking this law and aspiring to higher positions of employment. As Lord Chief Justice, Jonathan Mole hears the case with witnesses testifying for both sides.

The defense in this case may be "loaded," but the cleverness with which this film was produced makes it a forceful portrayal of minority group thinking as opposed to society's restrictions. The defense attorney points out the injustices inherent in the prosecution's case and exposes the evils of senseless prejudice and discrimination. Excellent acting and fine photography further support the validity of this film with its Christian message for the aspirations of all people. It is highly recommended as a discussion stimulator for senior highs through adults.

(IX-A-3; VI-B-7)†

#### Danish Children Build a Greek School

10-minute film, b & w. Produced by the United Nations Office of Public Information. Available from Contemporary Films.\* Rental: \$2.50.

An American boy is accosted by a man in the street and asked if he can read. "Of course I can read. All ten-year-old boys can read," he says disgustedly. The man informs him that many children of

his age have not had the same educational opportunities, but that through UNESCO children can help build schools for children of other lands.

Reviewing panels generally felt that the introduction was not particularly strong and that the shifting of scenes from country to country lacked visual continuity. However, excellent photography and good sound effects are coupled with commendable story development and background accuracy. For those interested in supporting UNESCO's educational program, it is recommended for promotion of interest and participation with juniors through adults.

(VIII-A)†

#### The Doomed

22-minute film, b & w. Produced by the University of California, Department of Cinema. Available from the producer.\* Rental: \$3.00.

A young man has killed another and must pay for his crime with his life. In his last hour, he tries to discuss his sentence with the guards, but they can give him only the "pat" answers of society. A minister appears, but his words too are ineffectual. The viewer sees the reactions of the prisoner as he is strapped into the chair and the gas applied.

Though produced by an amateur student group, this film shows great depths of sensitivity in interpreting what a man feels when facing a death imposed by the laws of society. It powerfully illustrates the "eye for an eye, a tooth for a tooth" concept of justice. The acting is excellent except for the role of the minister. Is he trying to show that each man must die alone with no real understanding of the "higher heavens," or is the characterization just so poor that this is the general effect received? The film is highly recommended to stimulate discussion of capital punishment with young people through adults.

(IX-B-3; IV-C-5; IX-B-8)†

#### The Bible Around the World

16 flat 9" x 12" pictures, color, guide. Produced by the NCC, Commission on Missionary Education, 1960. Available from producer.\* Sale: \$6.00.

How the Bible is promoted and distributed around the world is the theme of these posters. They emphasize universal appreciation for God's word.

The general art excellence and the simplicity of expression overrides the posters' one weakness: the lack of continuity of presentation. The content is uncluttered, the script personalized, which generally assures children's identification with children of other lands. Because of its overall strength, it is highly recommended as a motivational aid for primary through junior high.

(III-B-2, 3; III-E-1,4)†

#### Choice and Decision

28-minute film, color, guide. Produced by Cathedral Films, 1960. Available from producer.\* Rental: \$13.00.

John faces the decision of where to attend college. His father pressures him to attend his alma mater, a church-related

\*See "Sources" Index in your AVR: 5.

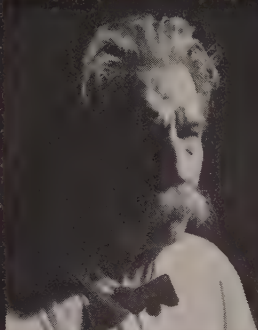
†See "Subject Area" Index in your AVR: 5.



# Africa and Schweitzer

a new motion picture from Cathedral Films  
narrated by LOWELL THOMAS

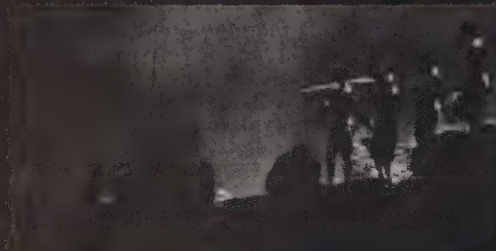
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A great story about a great man of our time, superbly photographed in the Belgian Congo. You'll be inspired as you see Schweitzer found his mission; as you watch natives coming for help from this man of love, understanding and pity for all creatures; as the dynamic power of the Christian faith in its struggle with witch doctors is unfolded. Black & white, 28 min.

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Brotherhood, Christian Life, Christian Layman, Christian Witness, Evangelism, Dedication, Great Lives, Healing, Missions, Race Relations, Service to God, Service to Others.



school. Only as an understanding of the differences of a church and state college emerges are the familial disagreements resolved and a decision made.

The action takes place at a church-related liberal arts college in one day. To reviewers the plot unfolds slowly with several continuity inaccuracies. While color is good, the tonal quality of the music is poor, the plot obvious, and the acting mediocre. The film perpetrates the mistaken concept that a confused boy could or should choose a college in one day. It is acceptable for discussion of a Christian college among leaders, teachers, and parents.

(VI-G; VII-G, X-C-2)†

## Argentina

Six flat pictures, b & w. Produced by the Methodist Church (Board of Missions), 1960. Available from the producer.\* Sale: \$1.50.

What does the church do to reach people in Argentina? How does the church minister to these people? Essentially, these are the two questions that the photographs attempt to answer.

If the photography had been more creative, if the subject had been more specific, if color photography had been used, perhaps this picture packet would have brought a more enthusiastic response from panel members. Generally, photographic composition is good, but the subjects are what a viewer would expect to see the church doing in Argentina. If used in conjunction with a unit on Argentina, it is acceptable for use with juniors through adults in the Methodist Church to stimulate discussion and motivation.

(V-C-2; IV-C-4)†

## Eternal Children

28-minute film, b & w. Produced by the National Film Board of Canada, 1959. Available from the producer.\* Rental prices vary.

Who are the mentally retarded and what is being done to help them? In answer to that, this film offers a simple presentation of the causes of retardation with a description of the levels of mental inadequacy. It forcefully stresses the fact that many can be taught simple, repetitive tasks that enable them to become reasonably independent and contributing citizens of society.

A noteworthy feature of the film is the objective manner in which the subject is presented. The film also develops, without sentimentality, the problems faced by parents of the mentally retarded and suggests partial answers. The acting is realistic and the content communicated, making this film highly recommended to motivate discussion among young people through adults, leaders, and teachers.

(VI-C-1; IV-C-17)†

## Fable for Friendship

11-minute film, color. Produced by UNESCO Publications Center, 1959. Available from Contemporary Films.\* Rental: \$5.00. Sale: \$100.00.

This animated cartoon attempts to illustrate the frustrations that men experience when they are separated from each other

(Continued on page 40)

# The First Noel



## a new CHRISTMAS motion picture

Animated camera technique gives sense of movement which, together with the original musical score, presents the familiar Christmas story in an enchanting new way. Includes announcement to the shepherds, their visit to the manger and later the coming of the Wise Men to present their gifts. The film sparkles with color combinations that will weave a delightful spell over any audience. 14 minutes. Rental \$10.

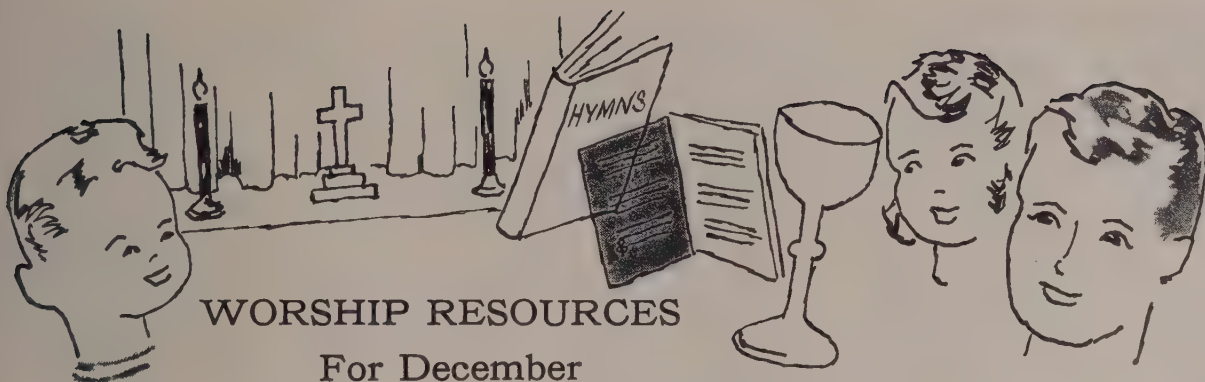
**FREE!** Ask your dealer for new Cathedral catalogs and Christmas literature, or write Cathedral Films, Inc., Dept. S, 2921 W. Alameda Ave., Burbank, Calif.



## Other Christmas Films and Filmstrips

A memorable Christmas program is assured with *Holy Night* (30 min.), *Child of Bethlehem* (22 min.), *Star of Bethlehem* (13 min.), *The Candlemaker* (13 min.). Use FILMSTRIPS too! See Cathedral's two classic sets, *For Christmas* and *Christmas for All Ages*.





# Primary Department

by Grace TURLEY\*

THEME: *God's Greatest Gift*

## For the Leader

A sudden stir in the still of night  
A burning star in the dark made light  
A tiny voice in a cattle stall  
Destined to become the Eternal Call—

This greatest gift from the hand of God  
This person, this triune God of God,  
He claims thy life, thy soul, thine all  
He seeks thine answer to his call.

The faith and tranquility of your personal life will find many opportunities for expression to others during this special season. Won't you make time for renewed fellowship with Christ? Won't you ponder God's greatest gift—the gift of his Son? It takes time to respond to the timeless voice. Everyone has time. Look for it and you will surely find it! Each gift you receive this Christmas will be a blessing as you use and enjoy it. God's gift to you, Jesus Christ, will become more real to you as you associate with him through meditation and devotion. May this special season be one of renewal of faith, hope, and love, as you live in the spirit of Christmas.

The department should be clean and fresh for the Christmas season. Remove all materials from previous weeks. Rearrange the furnishings, if possible. A few reproductions of great paintings on Christmas themes or carefully chosen pictures from the current curriculum materials may be used about the room. Greens add to the color and fragrance of the setting.

Give special thought to the doors. Bells and ribbon, a lovely picture, or some other detail will be a silent message to all who pass the department.

Invite the children to bring Christmas books and recordings to share before the session begins. These may be arranged in a special corner on a low bench or table, accessible to the group. Be sure an adult assists here during the pre-session period.<sup>1</sup>

The worship center, designed to direct the thoughts of the group to God, should be marked with simplicity and dignity. It may include either a picture of the nativity, a crèche, or greens and cones in a low bowl. Avoid a "busy" center. Keep it simple and lovely. You may wish to have just one arrangement during the entire month.

Music should play a very important role in the planning this month. Help the children to become familiar with a few of the lovely, less familiar carols. Let them hear good recorded music. Perhaps the church organist or a good pianist could visit the department and play themes from *The Messiah* and other great works. Or perhaps the children could visit the organ, hear some of the music, and talk with the organist.

A meaningful service project can add much to the joy of the season. Consult with your church benevolence board for participation in church-wide giving projects. For special ones designed to interest children, consider the three interdenominational projects: *Bible Stories and Pictures for Children Everywhere* (World Council of Christian Education); *Church World Service Children's Kit* (National Council of Churches, CROP and SOS); and *Ministry to Migrant Children* (National Council of Churches, Home Missions Division). These were described in the *International Journal* for April 1960, page 20. Information may also be obtained from denominational departments of children's work.

If you are using hymn charts, you will wish to prepare several of these for December, writing in large letters the words for the "hymn of the month" and the new carols the children are to learn. You may also wish to letter a few verses of Scripture from the Christmas stories.

Perhaps one word will symbolize more satisfaction to you than any other. That word is "readiness." Be ready, at the beginning of December, for the entire month in the department. Establish clearly in your mind the order of worship you wish to use. You will find security in repeating the same one, but you can vary it slightly, changing hymns and Scripture. The children will sense the reverence and dignity such a plan gives their own worship experience. The following order is one way of doing it.

### ORDER OF SERVICE FOR DECEMBER

PRELUDE: "O come, O come, Emmanuel"<sup>2</sup>

CALL TO WORSHIP: "O come, let us adore him" (Refrain from "O come, all ye faithful"; printed separately as No. 180 in *Hymns for Primary Worship*)

HYMNS OF THE MONTH: (One or more of the following)

"Ring out the joyful news again"

"O come, all ye children"

"In another land and time"

"Infant so gentle"

"O Jesus, we are singing"

"Away in a manger"

PRAYER RESPONSE: "This is our prayer, dear God"

OFFERTORY: "As wise men brought their treasures"

SCRIPTURE: Matthew 2:1-11; Luke 2:1-20

## 1. Christmas in Our Church

(See order of worship and suggested resources above.)

In advance, prepare a chart showing the special Christmas activities your church will sponsor that involve primary children. You might illustrate the chart with magazine pictures or stick figures. Perhaps the chart will include the following:

CHRISTMAS IN OUR CHURCH	
Primary Department Christmas Party	(date)
Family Vespers	(date)
Children's Choir Goes Caroling	(date)
Christmas Program (or whatever you call it)	(date)

\*Hymns as given are taken from *Hymns for Primary Worship*, Westminster or Judson Press. The same or similar hymns will be found in other children's hymnbooks.

\*Elementary school teacher; teacher and superintendent of the primary department, Baptist Church, Vienna, West Virginia.

<sup>1</sup>See article "Use a record player," in the September *International Journal*, page 18.



Our Sharing Project for  
Others each Sunday  
DISCUSSION:

The word "Christmas" means "festival of the birthday of Christ." In other words, Christmas is the special time when we remember the birth of Jesus. At this time we do special things that remind us that he came into the world as God's greatest gift. During the entire month of December our church will be a place of unusual beauty and happiness.

Can you name some of the things we share at church because of Christmas? (Pause for the children to mention activities they recall from previous Decembers. You may need to help them by holding up your chart, if they are not too responsive. At any rate, when the time seems right, show your chart and continue:)

This year, you are old enough to be a part of these wonderful experiences in our church. (Designate different children or adults to read the various items. Comment on each as it is read. Encourage discussion. Establish the idea that Christmas in the church is a very special time, and all of this is because on the first Christmas, God gave his Son, Jesus, to the world. Not only did God give his Son, but he also gave new joy and peace and happiness when Jesus came into the world.)

(Suggest that the children begin now to plan with their parents so they may be present for the activities the church is planning for them. Place your poster where it may be referred to and seen throughout the month.)

PRAYER:

We thank thee, God, this Christmas-time  
That Jesus came to bring

Love and peace and happiness.

Our hearts and voices sing!

We thank thee for our lovely church

And for the things we share

Help us to always do our part—

This is our Christmas prayer. Amen.

G. T.

If there is time, read with the group  
Luke 2:1-20 and sing "Ring out the  
joyful news again."

## 2. Christmas in My Family

(See order of service and suggested materials above.)

LEADER:

Christmas is a wonderful time! We love to think of the gifts, the good food, the singing, the beautiful decorations. But in all the excitement and fun, we should remember the real reason for Christmas. Can you remember some of the things we learned last Sunday? (Encourage discussion at this point. Be ready to help out as the group reviews the previous discussion.)

Let's name some of the ways in which we may remember Christmas in our families. (Allow time for the children to recall some of the significant activities in which their families have engaged in previous years. Be ready to supplement their discussion with the following.)

1. Plan for special times at home when you gather to sing carols and read Christmas stories.

2. Invite another person or persons to your home during the holidays, to share your family fun. This might be a lonely person or a child who needs you.

3. Make a gift (cookies, candy, etc.) and take it to a friend who may be ill, lonely, or elderly.

4. Invite a family that doesn't attend church to go with your family to a Christmas service.

Suggest that the children keep these thoughts in mind and talk them over with their families. Perhaps they can begin now to check their calendars and plan specific activities.

STORY:

### SHARING CHRISTMAS

Danny had noticed that Ricky, the new boy at school, was quiet and almost afraid of the children. When Miss Snyder called on him, he never answered. He just sat with his head down, looking frightened. Most of the children let him alone and played with their friends. But Danny wondered and wondered about him and why he was so sad.

Christmas was not far away, and the children were drawing names for gifts or for fun. Mother had suggested that Danny give fun to the child whose name he drew this year. So when Danny drew Ricky's name he was a little worried. How could he give any fun to Ricky, he wondered.

That night at dinner Danny and his family discussed the matter. "I'm just sorry I got his name. I don't know what to do," he said.

Father and Mother promised to help. The next day Mother called the teacher to find out about Ricky. The teacher knew his address, but that was about all. When Danny's mother phoned Ricky's home, she found that his father was in a veterans' hospital. He was far from home and Ricky didn't see him often. Ricky's mother worked in an office and was never home when he came from school. He spent many hours alone each week. No, they hadn't started to any church.

That night Danny's family began to plan. They would invite Ricky and his mother to dinner some evening during Christmas week. They would read the Christmas story and sing carols together.

Well, the evening went splendidly. Ricky and his mother seemed to enjoy the food, the story, and the singing. When it was time for them to leave, Danny's mother said:

"Ricky, we would love to invite your mother and you to go to church with us Christmas Eve. Could you go?"

Ricky and his mother thought they could. They smiled happily as they said good-bye to their new friends. That is how Danny and his family shared Christmas. And that is how Ricky and his mother found out about kindness and love at Christmas time.

PRAYER: Our Father, we thank you that we may make others happy through kindness and love. Help us to remember Jesus' birthday by being thoughtful toward others this Christmas time. Amen.

## 3. Christmas in Verse and Music

(For order of service and suggested resources, see "For the Leader" above.)

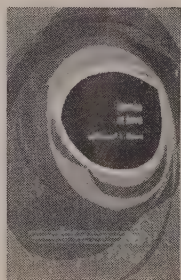
As the Scripture reading, use the story as found in Luke 2:1-20. Carefully choose just the verses you wish to read, and mark them in advance, so the reading will go well. Read slowly and with expression, pausing now and then as the message develops. If you have access to a recording of quiet organ music, this would be ideal background for the reading. Following the use of the Scripture, pray:

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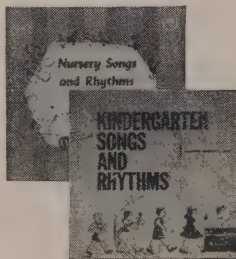
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Our Father, we thank thee for the wonder of the starry night of which we read. We thank thee for the message the angel brought. We thank thee for thy Son, who came that first Christmas. Help us to love him and to live as he taught. Amen.

#### STORY:

Tell the story of how the hymn "Silent Night" was written by Father Josef Mohr and set to music by Franz Gruber. This is in many anthologies and was printed in the *International Journal* for November 1958.

**PRAYER:** We thank thee, O God, for lovely music. We thank thee that we may sing our praises to thee. Amen.

## 4. Jesus' Birthday

Since Christmas is tomorrow, the children will be excited and vocal today. Endeavor to anticipate the problems which may arise, and plan to meet them adequately. Quiet recorded music may be helpful as the children enter the room. Keep your voice low and reverent. Be sure that you know just what you will do throughout the worship period, so the situation will not get out of control. This may be the best—or the most confusing—worship experience of the month, depending upon the amount of thought and planning involved, and the spirit in which it is conducted.

#### STORY:

#### JESUS' BIRTHDAY

The town of Bethlehem was crowded with tired people. They had come for many weary miles, over hills and through valleys, walking dusty roads or riding little donkeys, to pay their taxes as the king had ordered. Two of these people were Mary and Joseph. How anxious they were to find a room so they might rest from the long miles they had traveled!

Up and down the streets Joseph led their donkey, searching for a room. Mary sat quietly on the little animal, thankful that she had not had to walk to Bethlehem from Nazareth. Finally Joseph came to her and said that he had found a man who would let them rest in his barn that night. Every hotel was filled. Many people were going to stay on the streets all night. Of course they had never slept in a barn, but that would be better than having no place to lie down.

"Clip clop, clip clop," went the feet of the donkey as he followed Joseph down the alley to the cave-like barn. Mary drew her robe close. It was getting colder now. The wind was beginning to blow. The warm, quiet barn would be good!

In the barn Joseph found clean straw to make beds on the floor. The animals who lived there moved about to make room for their new friends. Overhead the doves watched from the rafters. Soon all was quiet for the night.

Far out on the hills above Bethlehem shepherds watched their sheep. They built their fires higher, and the night grew colder and darker. Suddenly a great light flooded the hill. From out of the sky an angel appeared in shining garments, to tell the shepherds of the birth of the baby, Jesus.

The shepherds left their sleeping flocks and ran into Bethlehem. The light of the star guided them to the warm little barn where Mary, Joseph, and the baby Jesus were. Imagine how lovely Jesus looked as Mary held him, new and tiny, in her arms! Imagine how pleased Mary and Joseph were to have guests who wanted to see the new baby!

The shepherds talked quietly with Joseph for some time. As they left, they went all over the little town of Bethlehem, telling the crowds of people that they had seen Jesus. They were the very first to see him!

The angel had said, "Unto you is born a Savior which is Christ the Lord!" They had seen him, and they had loved him!

**PRAYER:** We thank thee, our Father, for thy Son, Jesus. We are glad that he is our Savior and Lord. Amen.

## 5. Christmas All Year

Along with the usual pattern of worship (see "For the Leader" above), it would be fun to sing "New Year's wish," No. 181,<sup>2</sup> since the new year begins within a few hours.

**TALK:** "Christmas All Year"

At midnight tonight, a new year will begin. It is called 1962. This means that there have been about 1,961 years since Jesus was born in the manger in Bethlehem. Let us try to remember what we learned about the reason for Christmas. Jesus came to show us the way God wants us to live. His way is the way of peace and happiness, of righteousness and fairness, of goodness and kindness. His way of living is for every day of every year.

If we live as Jesus taught, we shall have the happiness and peace of Christmas all year.

Will you help me list some of the things Jesus came to teach? (Allow time for the children to offer suggestions at this point. Perhaps you will jot their phrases on the chalkboard or on newsprint. You may wish to be sure that the following are included:

1. to love others, even our enemies
2. to share, even with those who are not friendly
3. to forgive our enemies
4. to be helpful
5. to be thankful)

If we can remember these teachings of Jesus, we shall carry the happiness of Christmas throughout the new year.

**STORY:** "Love One Another"

Before Jesus went away from the earth he had a long talk with his disciples. There were many things he wanted them to remember. Perhaps the most important is found in John 15:12: "This is my commandment, that you love one another as I have loved you." As we close out the old year and begin the new year, could we make this our purpose for each day of 1962? For when folk love, there is no hatred and cheating. There is no fussing

and complaining, for long. Those who love each other share and help so there will be happiness.

Judy and her family lived on a farm in the Midwest. They had many cattle and chickens. They had fields of crops. Their house had many rooms. Father employed three men who helped with his work. These men lived in Judy's home and ate with the family.

There were many, many things to be done on the farm, and every member of the family had certain work to do each day in order to keep things running smoothly. Judy's responsibilities included taking care of her baby brother Sandy each evening, feeding the chickens morning and evening, gathering the eggs each day, and helping with the breakfast dishes. Her brother Allen was responsible for getting the cows in the evening, helping to feed the horses, bringing in wood for the fireplace, and helping with the dinner dishes. And so it went for each member of the family each day.

One evening as the three workmen were eating dinner with Judy and her family, Father invited them to come into the living room for family devotions. This was the first time he had done this, and Judy wondered whether they would be interested in hearing the Bible and singing a hymn with the family.

"Why of course we'll come," said Joe, the big one. "I haven't heard the Bible since I was a boy."


Around the fireside the men sat quietly as Father read the verse we have just read together: "This is my commandment, that you love one another as I have loved you."

Allen had built an especially nice fire that night. Judy held Sandy in her lap as he drifted off to sleep. Mother and Father seemed to relax in the warmth of the room as they rested from the day's work.

After the evening prayer, big Joe said: "You know, I think you have read about your family from the Bible tonight. I've never known a family that worked so well together as yours. I guess you must love each other, like you just read in the Bible it says you should."

**PRAYER:** Our Father, help us to love each other as Jesus asked us to. In this way, we will have the spirit of Christmas in our hearts and homes each year. Amen.

**Evaluation:** Think back over the month. Do you feel that the children have grown in their understanding of God's greatest gift? Have the Scripture, hymns, prayer, and activities guided them in this growth? If so, you have had a significant month with the primary children.



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# Junior Department

by Ethel TILLEY\*

THEME FOR DECEMBER:

*Receiving God's Love in Jesus*

During this Advent season, let us think about receiving what God offers.

## 1. Preparing to Receive

The flow of worship on this Advent Sunday may be as follows:

**PRELUDE:** *Antioch* (tune for "Joy to the world"), violin or other instrumental solo with piano. The music says, "Let the earth receive God's gift."

**CALL TO WORSHIP:** Psalm 116:12-13—we cannot pay for God's gifts; we can only receive them and call on his name.

**HYMN:** "Fair are the meadows"<sup>1</sup>—we call on Jesus' name, "glory and honor, praise, adoration."

**CONVERSATION:** We recall our talk last month about family traditions, recognizing that although Jesus is always here we prepare in a special way for his coming as a baby each Christmas. We exchange ideas about beautiful Christmas traditions, such as these: We light Advent candles. We make a crèche to put in the window or under the tree. We memorize the Luke and Matthew stories of Jesus' birth. We sing a Christmas carol each morning as we dress. In our prayers we ask how we can prepare our ways of thinking and acting.

**A CHRISTMAS LITANY:** The leader describes Jesus' coming as "proof of God's love," "as a baby reminding us of gentleness and kindness," and so on. The group responds with "We prepare to receive Jesus."

**HYMN:** "As with gladness men of old"—we follow the star "leading onward."

**OFFERING:** We express our thanks through our gifts.

**BENEDICTION:** We receive God's blessing.

## 2. Eagerness in Receiving the Bible

On Universal Bible Sunday (the second in December), the worship committee may plan a service of appreciation for the Bible, which contains the Christmas story. We cannot pay God for the Bible; we can only accept it, *receive* it as a gift.

You may write to the American Bible Society, 450 Park Avenue, New York 22, N. Y., or regional offices, for materials that you may introduce into the service.

Select a story about the Bible that shows great appreciation for God's Word. Some resources are:

The story of a Welsh girl, Mary Jones, was printed in the *International Journal* for April 1960. It is also in *Stories of Yesterday and Today for Juniors*, by Alice

Geer Kelsey (Abingdon Press).

"The Lost Treasure," from *Stories for Young Americans* by Albert H. Gage (Judson Press), is reprinted in *Worship Programs for Juniors*, by Alice A. Bays and Elizabeth Jones Oakberg (Abingdon). Also in this book is "One Book and One Village," from the leaflet *What I Found at Shumabuki*, by Clarence W. Hall (American Bible Society). These two stories stress eagerness to receive the Bible into daily living.

The Friendship Press has published several books telling how the Bible has been received in other lands. These may be in your library, or can be ordered through your bookstore:

*Adventures with the Bible*, Alice Geer Kelsey

*Bright Pathways*, Esma Rideout Booth

*Stories of the Book of Books*, Grace McGavran

The litany given below calls for the use of the hymn "O Word of God incarnate" as the response. If the boys and girls know this hymn, they may sing the response; otherwise they may read it from mimeographed or typed sheets or from the blackboard.

**SUGGESTED ORDER OF SERVICE:**

**PRELUDE:** *Antioch*, played on a different instrument from the one used last week

**CALL TO WORSHIP:** Psalm 119:18

**HYMN:** "For man's unceasing quest for God"

**STORY** of how the Bible was received joyfully. (See resources above)

**SOLO:** "How lovely are the messengers"<sup>2</sup> sung through twice, with variations of loudness and softness and of tempo.

**INTRODUCTORY TALK:**

In our litany today we use a word that may be new to some of you. "Incarnate" means "with a body of flesh and blood." The syllable "carn" is from a Latin word meaning "meat" or "flesh." In saying "O Word of God incarnate," we are speaking to Jesus Christ, who was God "in the flesh," or in the form of a man.

Another word in our litany is "blessed," from a verse in the Gospel of Luke. The Greek word translated in English Bibles as "blessed" means "happy" or "fortunate." We use the word with this meaning when we say "I am blessed with good health," or when parents say "We are blessed with good children."

**LITANY:** "The Word made flesh"

**Leader:** "The Word became flesh and dwelt among us, full of grace and truth." [John 1:14] Jesus said, "I am . . . the truth." [John 14:6] "I am the light of the world." [John 8:12]

**Response:**

<sup>1</sup>The hymns for these services are found in *Singing Worship*, by Edith Lovell Thomas, published by Abingdon Press. The same or similar hymns are in *Hymns for Junior Worship* and in regular church hymnals.

<sup>2</sup>This is in *Singing Worship* (Abingdon Press). No. 44. It is a small part of the anthem of the same name from Felix Mendelssohn's *St. Paul*.

O Word of God incarnate,  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O Light of our dark sky!

**Leader:** "Thy word is a lamp to my feet and a light to my path." [Psalm 119:105]

**Response:**

We praise thee for the radiance  
That from the hallowed page,  
A lantern to our footsteps,  
Shines on from age to age.

**Leader:** "Blessed . . . are those who hear the word of God and keep it!" [Luke 11:28]

**Response:**

It is the chart and compass,  
That, o'er life's surging sea,  
'Mid mists, and rocks, and quicksands,  
Still guides, O Christ, to thee.

**HYMN:** "As with gladness men of old"

## 3. Receiving Jesus

Select several favorite Nativity pictures. If you can buy some new ones, see the list of available reproductions in the special issue of the *International Journal* on "Art in Christian Education" (February 1959). A junior may practice changing pictures that rest on an easel or on a table against a wall, perhaps showing one picture for each part of the service. Slides may be shown if you can arrange light for singing and reading.

Guide a few juniors in writing an expression of joyfully receiving Jesus. The lines may be rhymed or unrhymed.

**PRELUDE:** *Antioch*

**LEADER:** "The time draws near the birth of Christ."

**CAROL:** "Silent night! holy night!"

**SCRIPTURE:** Luke 2:8-14 (perhaps as a choral reading)

**CAROL:** "Angels we have heard on high"

**POEM:**

ON CHRISTMAS DAY

Darkness had fled away,  
Starlight had led the way,  
Love shone as bright as day,  
Where Jesus lay.

He was so dear and small,  
Not like a King at all,  
Wrapped in His mother's shawl,  
Cradled in hay.

Stars in His mother's eyes  
Leaned down from Paradise,  
Crowned God in humble guise  
Where Jesus lay.

Softly the beasts gave tongue,  
What songs they knew, they sung,  
Sweetly the stable rung  
Where Jesus lay.

Lift now your voice and sing,  
Letting your carols ring  
For Jesus Christ your King  
On Christmas Day.

ELSIE WILLIAMS CHANDLER<sup>3</sup>

**CAROL:** "O little town of Bethlehem"

**ORIGINAL POEM**

## 4. Receiving by Giving

**PRELUDE:** "As with gladness men of old"

**CAROL:** "The first Noel"

<sup>3</sup>From *Children*, published by Parents Publishing Association, Inc.

\*Professor of psychology and philosophy, Meredith College, Raleigh, North Carolina.



SCRIPTURE: Matthew 2:1-11

CAROL: "As with gladness men of old"

STORY:

CECILY LEARNS TO GIVE AND TO  
RECEIVE<sup>4</sup>

Cecily ran up the rickety staircase so fast the railing shook. She was sobbing at the same time, and she had a hard time getting her breath. She flung open the door of an apartment on the fourth floor, slammed it behind her, and flung herself against a patient, tired-looking woman who opened her arms to receive her.

For a while Cecily cried so hard and panted so much that she could not speak. Her mother drew her to a chair, sat down, and took the girl up into her lap. Cecily was much too big to sit in her mother's lap often, but she was glad to do it now.

"What is it, dear?" her mother asked, as soon as Cecily was quieter.

"That Sunday school!" wailed Cecily. "I hate them all, the teachers too! They feel sorry for me, and they're going to send us a basket for Christmas! Ann Louise told me this morning, though I know she wasn't supposed to."

Cecily's mother drew her closer and patted her soothingly. "Don't mind, dearest. They didn't mean to hurt your feelings. At Christmas time everyone wants to help someone else, and why shouldn't they be allowed to give to someone they know, like you? Perhaps you can do something for them in return. Just being grateful will be a fine present to give them."

"But, Mother, they pitied me because I am poor, and Ann Louise and Eleanor will hardly speak to me usually. They just told me about the basket to be mean. I don't want them to be sorry for me. Why do we have to be poor when they aren't?"

This was much too big a question for mother to answer all at once. Instead she said: "There's nothing to be ashamed of in being poor. Do you remember Jesus? He said one time that the birds of the air had nests to live in and the foxes had holes but that he didn't have a place to lay his head."

"Well, how did he get along and what did he eat?" asked Cecily, so interested that she forgot to cry.

"People invited him to their homes and gave him presents. Probably some of those who believed in him were rich and sold jewels and clothes to feed him and his disciples. But he didn't think of it as charity, because he was giving something in return that was worth more than food or clothing or a room to sleep in."

"What did he give?" asked Cecily, wiping her eyes.

"You know as well as I do," replied her mother. "You tell me."

"Well, I guess he gave health to the sick people he cured. He could have

charged a lot for that, the way doctors do, but he didn't, did he?"

"No, not a cent."

"And then," continued Cecily, thinking hard, "he preached to the people and told stories and helped them to live right. Why, that's what we pay our preachers to do nowadays, isn't it?"

"You are quite right, Cecily, and a good thinker. Jesus gave *himself*, and no amount of food or money could pay for that. And you can do that too."

"How can I?"

"Just by being your own sweet, happy self, playing games with the other children happily, remembering to look after those who need attention or help, saying pleasant things to other children and teachers, and helping all you can. And you have talents, too, that make others happy. You can sing, and your school teacher tells me you are doing well in the art class."

Cecily got off her mother's lap and hung up her hat and coat. "All right, mother," she said. "I'll try not to mind. And I'll try to think of something to give to the department. But I wish Ann Louise wouldn't look at me as if—as if I didn't count."

That week the art teacher told the class about making pictures out of paper to put in a window so that it would look like a stained-glass window. Cecily gave a little jump of joy. There was a narrow window with an oval top in the front of the Junior Department room at Sunday school. After school Cecily went to the church and climbed up and measured the window carefully.

Every day that week in art class Cecily worked on the window, and after school too. Then on Saturday she went to the church. The janitor helped her fasten the picture into the window. Cecily pulled the shade down to cover it, so it would be a surprise.

Sunday was the White Gift service, and all the Juniors came bringing presents wrapped in white paper. Many of them were things to go in the basket for Cecily's family. Inside the room were candles on the front table and the lights were dimmed, so that no one seemed to notice the drawn shade. A little Christmas tree stood beside the table. When the time came for the gift presentation, everyone went down front and put his package under the tree.

Last of all Cecily went up front. She passed the tree and stood by the little window. Then she turned to the room and said in a clear, sweet voice, "This is my present, and I give it to all of you to say thank you for helping me and my father and my mother." Then she raised the shade on the window.

Everyone looked and gasped. It seemed to be a beautiful stained-glass window. At the rounded top there were two cherubs with wings; below them was a sweet-faced

Madonna holding a baby in her lap. At the bottom a little lamb was snuggled against the mother's knees. The black "leading" that outlined the figures was really cardboard, and the colored "glass" was paper, but the daylight outside the window made the soft colors glow and seemed to turn the room into a cathedral.

Someone started to sing softly "Silent Night! Holy Night!" and everyone joined in. Then the superintendent took Cecily's hand and turning to the group she said: "Cecily has brought the best gift of all. By giving us herself—her talents and her labor—she has shown us that love came down at Christmas and still lives in the hearts of people who follow the Master's way."

CAROL: "Joy to the world," stanzas 2 and 3



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OFFERING AND BENEDICTION: May we remember through all the coming year that it is in giving that we receive. In Jesus' name. Amen.

## 5. Receiving the New Year

For the prelude, ask someone to practice reading the words of "House of our God" while the pianist plays the melody. The reader phrases the lines naturally, waiting for the piano to catch up at the end of each phrase. The last line can be spoken exactly with the music.

PRELUDE: (words spoken to music *Old 124th*, the melody for "Turn back, O man")

House of our God, with hymns of gladness ring,  
While all our lips and hearts his praises sing;  
The opening year his mercies shall proclaim,

And all its days shall celebrate his name.  
PHILIP DODDRIDGE, 1755

CALL TO WORSHIP: Psalm 90:1; Psalm 150:1

HYMN: "Joy to the world," stanzas beginning "Joy to the world! the Savior reigns" and "He rules the world with truth and grace"

TALK: "Adventures Ahead"

A month or two ago we talked about the courage of Columbus, who started out over unknown seas. All this year we have thought a great deal about the courage of astronauts who are shot out into unknown space. Scientists have learned that in some parts of space there are small particles shooting around with the speed and force of bullets. What other dangers threaten travelers in space? We do not know. What fine, wonderful things are in outer space? We do not know. No one has explored enough of space to know much more about it than Columbus knew about the ocean.

Starting a new year is like Columbus' steering his ship toward the unknown west, or an astronaut's allowing himself to be shot toward the stars. No one knows what dangers will threaten us in this new year. No one knows what fine, wonderful things will happen to us in this new year. For no one has lived through 1962!

We begin the new year with courage and hope—remember Columbus' motto *valor y esperanza*, courage and hope?—because we know that God is in the New Year. We read at the beginning of the Bible [open to Genesis 1:1]: "In the beginning God." We read at the beginning of the Gospel of John [open to John 1:1]: "In the beginning . . . God." We read in the last chapter of our Bible [open to Revelation 22:13] that God said: "I am the Alpha and the Omega, the first and the last, the beginning and the end." Alpha and Omega are the first and last letters of the Greek alphabet, and the author of Revelation was writing in Greek. It is as if he had written: "I am the A and the Z, the first and the last, the beginning and the end."

On the seventh night and dawn after the birth of Jesus, Mary did not know what the future held for her and her son, and she did not know that we would be calling that night and dawn New Year's Eve and New Year's Day. But she knew that God would be with her. Let us imagine that winter night. What were the animals doing? Wise Men from the East were out somewhere in the night following a star.

TWO POEMS (read by two juniors)

1. Luke 1:46-50

2. *The Friendly Beasts* (a Twelfth Century Carol)

Jesus, our brother, strong and good,  
Was humbly born in a stable rude,  
And the friendly beasts around Him stood,  
Jesus, our brother, strong and good.

"I," said the donkey, shaggy and brown,  
"I carried His Mother up hill and down,  
"I carried her safely to Bethlehem town;  
"I," said the donkey, shaggy and brown.

"I," said the cow, all white and red,  
"I gave Him my manger for His bed."  
"I," said the sheep with curly horn,  
"I gave Him my wool for His blanket warm."

And every beast, by some good spell,  
In the stable dark was glad to tell,  
Of the gift he gave Immanuel,  
The gift he gave Immanuel.

SOLO (optional): "Behold that star,"  
(Negro spiritual; in *Singing Worship*<sup>1</sup>)

HYMN INTERPRETATION: "The spacious firmament on high"

Heaven was the throne of God for the Hebrews. The star was a messenger from God's throne for the Wise Men, as the

stars were messages of God for the author of Psalm 19, beginning "The heavens are telling the glory of God." An English poet wrote a hymn based on the nineteenth Psalm. The hymn is a good one for us to take with us into the new year, for the stars remind us that just as they will shine in 1962 as they have shone through the ages past, so God rules the world as he has ruled it since the first day of creation.

(Let the children read aloud the words of the first stanza of the hymn, from church hymnals, mimeographed sheets, or as printed on a large poster. "Spacious" means having much space. "Firmament" is the heaven, which Hebrews viewed as an enduring, *firm* bowl set over the earth. "Ethereal" means filled with a light air which the ancients believed filled all space. Compare "spangled" with our *Star-Spangled Banner*. "Publishes": the heavens bring news as a newspaper does. "Terrestrial ball" is the earth.)

OFFERING

PRAYER:

Thanks for the new year and God's promise to be the beginning and the end; dedication of our gifts to help publish the Word that is declared by the stars.

DOXOLOGY

# Junior High Department

by J. Martin and Betty Jane BAILEY\*

THEME FOR DECEMBER:  
*Advent and Christmas*

## To the Leader

The celebration of Christmas and Advent can be something of a puzzle to the leader of junior highs—and to junior highs themselves. They are largely past the time of Christmas morning surprises and, except for hobby equipment which they may have requested of the family, beyond the toy stage.

Yet they are not as mature as senior highs who might truly delight in a new tie or sweater. As one twelve-year-old expressed it, "I know I am too old for toys, but I wish I had an eight-year-old brother who was getting some." They have a desire for maturity not quite reached.

Junior highs have heard the Christmas story over and over in the years they have spent in the church school and may not feel that they have much to gain from it. New approaches, new forms, and new ideas can help them to get a new message from the old story.

These services for Advent center around the characters of the nativity. One way of planning your worship table would be to assemble the crèche week by week as each part is mentioned. The stable, Mary and Joseph, and an empty manger can appear the first week. The shepherds on a hillside can be added the next, and the

Wise Men in the distance the third week. For the fourth Sunday, the entire crèche can be assembled, with the shepherds and Wise Men close to the stable and the Christ Child in the manger.

## Lighting the Advent Candles

If you wish to use the ancient ritual of lighting Advent candles, arrange the altar or worship table simply with one tall white candle encircled by four smaller white candles. When the service begins on the first Sunday in Advent, only the tall candle is lit. This candle is the "Christ candle" and should be lit during all the Advent services.

As the leader lights one of the small candles from the Christ candle he may say, "Jesus said, 'I am the light of the world; he who follows me will not walk in darkness, but will have the light of life.' I light this candle [or these candles] to remind us that we must prepare ourselves for the coming of the Christ Child."

On the second Sunday in Advent the Christ candle and one small candle are lit before the service begins. Then, at the appropriate time a second small candle is lit with words similar to those given above. This pattern is followed on the third and fourth Sundays, with the number of candles lit before the service begins increasing by one each Sunday.

This adaptation of a medieval custom has become popular among many young people today. In the so-called "dark ages" rings of candles were hung from the

\*The Rev. Mr. Bailey is a member of the staff of *United Church Herald*.



ceilings of churches and arranged on the mantles of Christian homes. Since candles were the chief source of light, the addition of one more lighted candle each Sunday dramatized the coming of Christ, the Light of the world.

1. First Sunday in Advent

CALL TO WORSHIP:  
Prepare the way of the Lord,  
Make straight in the desert a highway for our God.  
And the glory of the Lord shall be revealed,  
And all flesh shall see it together.

SUGGESTED HYMNS:  
"Come, thou long-expected Jesus",  
"There's a song in the air"  
"What child is this"

LIGHTING THE ADVENT CANDLES (See directions above.)

SCRIPTURE: Luke 2:1-7  
PRAYER: (for use all during Advent)

Almighty God, our heavenly Father, who didst cause light to shine out of darkness in the advent of our Lord Jesus Christ, to take away the sins of the world; we humbly confess our transgressions and implore thy forgiveness. We beseech thee that the spirit of Christ may be born anew within us, and that we may glorify his nativity with hearts of compassion, deeds of kindly service, and the spirit of good will toward all mankind; through Jesus Christ our Lord. Amen.<sup>1</sup>

MEDITATION:  
MARY AND JOSEPH PREPARE FOR HIS COMING

Today is the first Sunday in Advent—the season of the year when Christians prepare themselves and their churches for the annual celebration of the birth of Christ. Today, and for three more Sundays, we shall make a kind of pilgrimage to the stable where Jesus was born.

We cannot all go to that little town of Bethlehem. Perhaps sometime some of you will go there. But this year we shall bring the symbols of Bethlehem into our room and into our lives. We have built here a little model of the barn where Jesus was born. During the next few weeks we shall add to this crèche the characters of the first Christmas scene.

The manger is empty. The Christ Child will not come until Christmas. But two persons already are preparing for his coming. They are Joseph, the carpenter of Nazareth, and Mary his wife. They know that they are going to have a baby and they have been getting ready for his coming. In this sense, theirs was the first Advent—this time of getting ready.

Do you suppose that Joseph, the carpenter, made a crib for the baby out of the best wood in his shop? We do not know what Joseph did in getting ready

for Jesus' birth, but we can well imagine how any father would work to have everything just right.

And Mary—certainly she was getting things prepared. This was to be her first child; there would be clothes and blankets to make and perhaps a special jug and bowl to use when she bathed the baby. All Jewish women hoped that their son would be the Messiah whom the prophets had promised one day would come to lead his people, but Mary had an assurance that her child would be the Son of God.

When they were almost ready for their baby to come, Joseph and Mary learned that the Roman emperor had decided to take a census and that every man would have to take his family to his own home town to be counted.

That is how the carpenter named Joseph and Mary, his wife, happened to leave their home in Nazareth and journey all the way to the little town with dark streets just at the time when Jesus was to be born.

J. M. B.  
HYMN: "O little town of Bethlehem" (selected verses)

BENEDICTION: "Arise, shine; for your light has come, and the glory of the Lord has risen upon you." [Isaiah 60:1] Amen.

2. Second Sunday in Advent

(Use the service as given above for the first Sunday, substituting these additional resources. On your worship table remember to include the shepherd far off to the side. One large and one small candle should be lit before the service begins if you are including the Advent candle service.)

HYMNS:  
"It came upon the midnight clear"  
"Angels, from the realms of glory"  
"While shepherds watched their flocks"  
"From heaven above to earth I come"  
"Shepherds! shake off your drowsy sleep"  
"While by my sheep"

SCRIPTURE: Luke 2:8-20  
MEDITATION:

ON BETHLEHEM'S HILLS  
The Reverend Theodore Van Dyck, whose work is related to Church World Service, visited Bethlehem at Christmas time. Here is the story he tells.

"The shepherds who still lie at night on the rocky hills outside the little town of Bethlehem have never forgotten the glad news which was first proclaimed in these same fields so many years ago.

"In the town where Jesus was born, his birth is celebrated every year. It is a small village with narrow streets which are relatively quiet excepting for the Christmas season. As on that first Christmas, Bethlehem is crowded, this time for the celebration of the nativity. Thousands of pilgrims and tourists arrive each year; there is not enough room in the inns for all who come.

"It was my privilege, on Christmas Eve, 1960, to preach at the unique and increasingly popular service sponsored by the Jordan Y.M.C.A. This service is held annually in the Field of the Shepherds at a spot which might well have been the resting place of the shepherds long ago. Nearly 1,800 people had come from the community and from far across the world to share these moments of grateful devotion and to lift their voices in carols of praise. After the service we were all invited to pass through a little cave which once had sheltered shepherds and their flocks—and which much more recently had sheltered Arab refugees. There we shared in a simple shepherd meal of bread and roast lamb.

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# insurance companies— STOCK or MUTUAL?



by Andrew Hobart  
President,  
Ministers Life & Casualty Union

Most life insurance companies fall into two types . . . stock or mutual. Here, briefly, are the differences.

**STOCK COMPANIES** are organized by stockholders who furnish the necessary funds to start and maintain the business, reaping any profits earned. They control the company.

**MUTUAL COMPANIES** basically are cooperative associations of people who wish to furnish protection for themselves and their families. As "owners" they share in the profits earned from year to year, which return to them as dividends. They have a voice in electing directors who control the company for them. Ministers Life is such a company—a mutual insurance company organized and directed by clergymen for clergymen.

Each year before our annual meeting, policyholders are invited to attend, hear reports, take part in the business, and elect the men they wish to see form the business policies of Ministers Life. Ballots are sent so that those unable to attend may cast their vote through the mails.

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fact that even as the announcement of his birth came to the shepherds, Jesus identified himself with such humble folk and spoke of the 'faithful shepherd.' To guide, to feed, to defend, to rescue, and to save—even at great sacrifice—is the concern of the shepherd toward his sheep.

"Today this 'shepherd concern' is expressed by the church in many lands where because of war, lack of development, or natural disaster, people find themselves homeless, poverty stricken, and lacking any share of God's abundance. Not far from this Field of the Shepherds, I saw the refugee camps where, through Church World Service, Christians are ministering to 1,103,730 refugees. To these homeless and struggling men, women, and children a measure of the 'good news of great joy' comes in the distribution of clothing, food, medicine, and in the vocational training schools.

"Here in the land of the shepherds, I sensed again how gladly the lonely and desperate peoples of the earth have always received the good news that to *them* the Savior has been born."

THEODORE VAN DYCK

## 3. Third Sunday in Advent

(Use the service as given for the first Sunday, substituting these additional resources. On your worship table remember to include the Wise Men in the distance. If you are using the Advent candles, one large and two small candles should be lit before the service begins.)

### HYMNS:

"Watchman, tell us of the night"  
"Angels, from the realms of glory"  
"There's a song in the air"  
"As with gladness men of old"  
"We three kings of orient are"

SCRIPTURE: Matthew 2:1-12

### MEDITATION:

#### WISE MEN—THEN AND NOW

As we read the story of the Wise Men again let us try to remember *exactly* what the Bible says about them. [Read Matthew 2:1-12 aloud. If the members of the group have Bibles, let them read it together.]

Did you notice that Herod had not seen the star? He had to ask the Wise Men when it appeared. If we were to read the account of the shepherds, we would find that they had seen the angel of the Lord, but no mention is made of the star. In fact, the Bible mentions the star only in connection with the Wise Men. And the Bible does not even tell us how many Wise Men there were! It simply says that they were *wise* and that they came from the East.

Since they journeyed out of the East, they probably were from Persia and likely were astrologers and astronomers. They were the scientists of their day—just as our physicists, chemists, and astronomers are the scientists of today.

Of course, we know that they weren't very scientific by today's standards; many of the things they believed to be true have since been proved false. But they were, after all, trying to understand the universe in terms of their limited knowledge.

Even today, isn't that just what our scientists are doing? The more we study science, the more we discover that is beyond our understanding. Much of the science which was taught in the high schools only fifteen years ago now has been

found to be partially wrong or inadequately explained. Certainly scientists more than 1900 years ago must also have been inaccurate. And these Wise Men were the scientists of their day. Considering the time in which they lived, they were very wise indeed.

What did their knowledge bring them to do? After discovering the new star they went to Jerusalem searching for the infant king, whose birth they believed the star signified. Finally, after considerable searching, they found the child Jesus in Bethlehem and they worshiped him.

Perhaps we could say that these Wise Men were the forerunners of today's scientists who find evidence of God in their study of science.

B. J. B.

## 4. Fourth Sunday in Advent

(Christmas carols are usually so well known and liked by any age group that it is good to make extra use of these songs just before Christmas. Not all verses need or ought to be sung; you may choose according to the story or message of the particular hymn.)

For this Sunday, the entire manger scene ought to be assembled, with the baby in the manger and the remaining figures nearby. If you are using the Advent candle-lighting service, one large and three small candles should be lit before the service begins. The following resources can be used with the full service as given for the first Sunday.)

### HYMNS:

"Joy to the world!"  
"I heard the bells on Christmas day"  
"Good Christian men, rejoice"  
"What child is this"  
"Silent night! holy night!"  
"O come, all ye faithful"

### MEDITATION:

Instead of a talk, intersperse hymns and carols with readings to complete the entire Christmas story.

Read Luke 2:4-7.

Sing a hymn chosen from those suggested for the first Sunday.

Read Luke 2:8-11, 15.

Sing a hymn chosen from those suggested for the second Sunday.

Read Matthew 2:1, 2, 11.

Sing a hymn chosen from those suggested for the third Sunday.

### POEM:

#### IT WAS NOT STRANGE

He came to be The Light,  
And so it was not strange  
A blazing star should pencil out his path  
As heaven unfurled its glory  
On the night!

Wise kings came from afar!  
Could aught more fitting be  
Than kneeling sovereigns to greet  
The King of Kings—sweet Baby  
Of their star?

With staffs, and sandal-shod,  
The shepherds came to search;  
Such gentle men—it was not strange that  
they  
Should find in Bethlehem  
The Lamb of God!

—ESTHER LLOYD HAGG

Sing a hymn chosen from those suggested for today.



## 5. Fifth Sunday of the Month

CALL TO WORSHIP: John 3:16

HYMN OF PRAISE: "Joyful, joyful, we adore thee"

LEADER: "The Father of Jesus"

During this month we have focused our worship on the people involved in the great drama that is Christmas. We have tried to learn the lessons of the shepherds; to follow in the footsteps of the Wise Men; to think the thoughts of Mary and Joseph; and to honor the Christ Child. These are the people we see symbolized in the crèche we have assembled.

There is another who was deeply involved in the first Christmas, and it is about him that we think today in our worship. He is God, the Father Almighty, who in the words of our call to worship "gave his only Son" that we might have everlasting life. The second and third verses of one of our favorite Christmas carols remind us that God was present and active in the events long ago in Bethlehem. Let us now sing the second and third verses of "O little town of Bethlehem."

CAROL: (as announced)

LEADER:

As Jesus grew from a tiny baby into boyhood he decided that God was much more personal and friendly than most people thought. The priests and religious teachers spoke of God as King and Ruler and they explained that he was a stern Judge. You will recall that the Ten Commandments refer to God as a jealous God who punished even the children and grandchildren of wrongdoers.

But Jesus knew that God was not like this. You remember the familiar story of Jesus' visit to the Temple when he was twelve years old. He puzzled even his parents when he asked them, "Did you not know that I must be in my Father's house?"

One of the stories he told when he was grown up was about a man who forgave his disobedient son. We will now hear that parable read as our Scripture lesson.

SCRIPTURE: (To be read by one of the group who has practiced) Luke 15:11-24

LEADER:

There are several prayers by Jesus in the New Testament that are addressed to God as "Father." In the Garden before he was crucified, Jesus prayed to the Father. On the cross he prayed, "Father, forgive them . . ." When his disciples asked him to teach them to pray, he told them to say, "Our Father." Let us pray that prayer now.

GROUP: The Lord's Prayer

LEADER:

Jesus also taught us that God is a Spirit who must be worshiped in spirit and in truth. Some people thought Jesus was talking about a new or different God when he spoke of a father-like God. But Jesus said this was the same God whom the people had been worshiping for generations. Jesus turned to the books that are our Old Testament to show that the Father was also the Creator of the world and the Lord of all nations. In that spirit let us sing "This is my Father's world."

HYMN: "This is my Father's world"

OFFERING

BENEDICTION

<sup>2</sup>Clark, Thomas Curtis, *Poems for the Great Days*, Anderson-Cokesbury Press, New York, 1948, p. 201.

# Young People's Departments

by Harold A. SCHULZ\*

THEME FOR DECEMBER:

*Persons in the Christmas Drama*

## For the Worship Committee

With the Christmas season there comes early to our attention the color of decorated streets, windows, and counters, and the sound of carols. When these are used only to encourage more buying, as in Japan, they are meaningless in the religious sense. For the Christian all preparation for Christmas has an inner dimension of worship and adoration. All of life around, within, above, and beside us continually gives us reason to draw toward our Maker in reverence and praise. At the Christmas season we reflect on his supreme gift of himself in his Son, our Lord Jesus Christ.

Our concern this month is to relive and redramatize in song, prayer, and meditation the preparation for the coming of Christ and his birth. True worship influences activity. Thus in our Christmas worship, as in all worship, we will expect changes in our personal attitudes, in our associations with others, and in our outlook on life. The Wise Men, after their visit with the Christ Child, returned home a different way. Their attitudes were changed; their hearts were not the same as before. In her new book Clarice M. Bowman says, "Worship and prayer never leave us as we are . . . they call us to take pilgrim journeys in living, loving, serving, helping."<sup>1</sup>

The worship committee should continue to meet a month in advance and in their preparation use these materials as guides to meditation. A leader of worship gets into the proper attitude by first feeling and experiencing what he is preparing to share with the group. Members of the committee may be moved to write original materials which can be used in the services. There are also many printed resources available in the church school files and library.

The subjects about which the following resources were prepared are the persons who were involved in the drama of the coming of the Christ. They were so engrossed in the act of prayer, adoration, and praise that they probably never thought of themselves as being in a worship setting. The sincerity of their worship should help us to be sincere in ours.

## Themes for the Month

### 1. *The Prophets Foretold*

Let us be the prophets as we read and

\*Minister, Bethel United Church of Christ, St. Louis, Missouri.

<sup>1</sup>Bowman, Clarice M., *Resources for Worship*, Association Press, New York, 1961, p. xx. Used by permission.

study the expectant tidings about the one who would become the "sun of righteousness," "the fountain," "the light," and so on. The Advent is the "time approaching," the "leading toward" the Christmas event. This is the beginning of our "pilgrim journey in living, loving, serving, helping."

### 2. *The Angels Sang*

In the fullness of time the angels sang from the heavens their *gloria in excelsis*. Here is one's opportunity to sing the carols, to think of their messages and share the joy in song with others. Christmas can never be complete without the carolers singing these delightful messages.

### 3. *The Shepherds Listened*

The role of the shepherds calls for humility in our own ways of shepherding the group in worship and prayer. Be good listeners of the songs from heaven, the glad tidings, the word from the Gospel accounts. Then, upon hearing the announcement of the birth, hurry to the scene to see this thing that has happened. Of course we cannot contain the Good News to ourselves, so we must tell others. How beautifully these actions fit into the role of the leader and the follower!

### 4. *The Christ Came*

The Christ came! The great event happened in history. It will happen within each heart and soul attuned to the "frequency" of Christmas love.

### 5. *The Wise Men Worshipped*

We also must worship as did the Wise Men. They came; they worshipped; they departed as new persons within. If we do the same, the cycle is completed, except that the spiritual energy, inspiration, and wisdom may continue to be used in the weeks ahead as we search for the riches of God. While we know nothing more of the Magi, we may be assured that their lives in the years that followed were richer and fuller for their having knelt and given of themselves before the Christ.

## A Suggested Order of Service

THEME: *The Prophets Foretold*

PRELUDE: "O come, O come, Emmanuel"

CALL TO WORSHIP:

Leader: "Arise, shine; for your light has come, and the glory of the Lord has risen upon you."

Group: "From the rising of the sun to its setting my name is great among the nations."

HYMN: "Come, thou long-expected Jesus"

SCRIPTURE: Isaiah 9:2-7; 61:1-4, 10, 11; Micah 5:2-4

CREATIVE PRAYER (Silent prayer suggested by the verse:) "Sing and rejoice . . . for lo, I come and I will dwell in the midst of you." (Zechariah 2:10)

PRAYER:

Most gracious God, we thank thee for the candleglow message of the prophets which pierced the darkness of the time of waiting for the Christ. And for the



mystery which hung for centuries suspended in time, thence unveiled by the Light of the world, we thank thee. Keep us ever in this light of the Christ, the way, the truth and the life. Amen.

HYMN: "Rejoice, O people, in the mounting years"

#### OFFERING

#### OFFERTORY PRAYER:

In starlit quietness and peace  
God gave his Son, and so we live;  
In Christian love we worship him  
And these our gifts to him we give. Amen.

H. A. S.

#### MEDITATION:

##### HOW THE PROPHETS PICTURED CHRIST

Christ has been painted in oils and depicted in stained glass and mosaics. Yet none tells us as much about the Christ as do the colorful word pictures of the prophets, whom artists have consulted for their own inspiration in depicting the Christ. But who were the prophets?

In ancient times cities were protected from invaders by high walls. At the end of the day the gates were closed and not opened until the next day. From a place high upon the wall a guard kept watch during the dark night hours. He was the one who guarded the city and awaited the hoped-for dawn of another day.

The prophets of old who foretold the coming of the Christ were like guards and watchers during the long night in the history of the Israelite nation. In their description of a Christ whom no one had seen they used word pictures that sym-

bolized and described some of the characteristics and attributes of the Messiah. One of the "watchmen of the night" who stood high on the tower of spiritual life was Ezekiel. He spoke of Christ as a shepherd: "I will set up over them one shepherd . . . and he shall feed them" (Ezekiel 34:23).

Isaiah, another guard who looked toward the dawn, spoke as though the great event had taken place. He already calls Christ the light. "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined" (Isaiah 9:2).

Christ as the light is significant. The darkness of distress hung over the nation and the world during the last war, when the song was sung, "When the lights go on again all over the world." The true light for the world is Christ.

Isaiah also said the government, which is the rule of the kingdom, will be carried upon Christ's shoulder. He will uphold it. He also has special names. "His name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'"

Zechariah, a prophet in the sixth century B.C., was concerned with the spiritual consciousness and the lifting up of the spiritual understanding of the people. In his message to the people he said, "On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem to cleanse them from sin and uncleanness." He realized that the people of Greece, Babylon, and Assyria possessed an interest in fountains. Fountains were used for refreshment, bathing, and decorative purposes. Some natural fountains

possess therapeutic and curative values. Christ, the Fountain, has the power to give spiritual cleansing within, ridding the soul of evils of hate and cruelty. He has the power to heal and inspire.

Finally Malachi described Christ as the "Sun of Righteousness" who would "arise with healing in his wings." Here is the picture of Christ as the rising sun, the dawn of hope and gladness, the refreshment of a new day of fulfillment.

The wonderful truth is that all these prophetic pictures have become a reality. Meditate upon them and let them become real in your hearts and lives.

HYMN: "Watchman, tell us of the night"

#### BENEDICTION:

"The good intent of God became the Christ.

And lived on earth—the living

Love of God,

That men might draw to closer touch

with heaven,

Since Christ in all the ways of man  
hath trod."

JOHN OXENHAM<sup>2</sup>

## Resources for Other Sundays

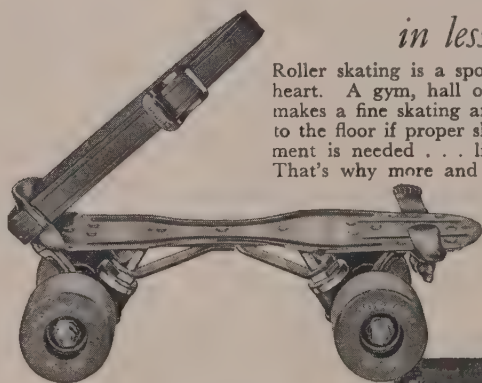
#### CALLS TO WORSHIP:

1. (To be used with the second, third, and fourth themes described in "For the Worship Committee" above) Isaiah 9:6, read responsively

<sup>2</sup>From *Selected Poems of John Oxenham*, edited by Charles L. Wallis. Reprinted by permission of Harper & Brothers.

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2. (For use with the theme on the Wise Men)

**Leader:** "Worship the Lord in holy array!"

**Group:** "Let the heavens be glad, and let the earth rejoice. . . ."

**Leader:** "The Lord reigns!"

**HYMNS:** All the Christmas carols may be used. Select appropriate ones for each special theme.

**POEMS:** (To be used with the themes for which they are most appropriate)

#### THE CHRISTMAS BIRTH TODAY

When prophets once again declare,  
When angels sing their glorious song,  
When the good news of Christ is told,  
When shepherds run to see this child,  
When Wise Men worship from their hearts,  
When joy becomes the soul's new theme,  
When peace among all men is lived,  
Then God comes to our Bethlehem  
And we are all reborn again.

H. A. S.

#### AH, PEACEFUL SHEPHERDS

"Ah, peaceful shepherds of the plains,  
You saw, and so you knew;  
But, shepherds, we who have not seen  
Went down to Bethlehem too.  
We did not take the road you trod,  
But still we found him, Son of God."

WILL ALLEN DROMGOOLE<sup>3</sup>

#### NEARER THE STAR

The wise men waited for the Star of Bethlehem  
Like men today await the dawn;  
Abiding shepherds in the fields kept watch  
by night  
And listened to the angel song.

We too must go and seek that Star of Bethlehem  
As ancient sages did of old;  
Intently listen to the herald angels' hymn  
And live the story which they told.

I saw that Star of "peace on earth, good will toward men,"

I saw its radiance in a smile

Of true compassion on the road to Jericho,  
In love that went the second mile.

H. A. S.<sup>4</sup>

#### "UNTO US . . . A SON . . ."

"Born in a stable  
Lest we be  
Awed by his infinity.  
Only a baby,  
Nothing able to frighten humanity.

The unattainable  
Grown disarming.  
Just a baby,  
What could be  
Less alarming?  
So small a one  
We were scarce aware  
That, unassuming,  
God was there  
In a stable,  
In a Son."

LOUISA BOYD GILE<sup>5</sup>

#### SCRIPTURE PASSAGES:

For "The Angels Sang": Luke 1:46-55;  
2:8-14

<sup>3</sup>Wallis, Charles, *Worship Resources for the Christian Year*, Harper & Brothers, 1954.

<sup>4</sup>From *The Messenger* (Evangelical and Reformed Church), 1950, p. 10.

<sup>5</sup>From *The Living Church*, December 1960, p. 13.

For "The Shepherds Listened": Luke 2:8-20

For "The Christ Came": Luke 2:1-20; Philippians 2:5-11

For "The Wise Men Worshipped": Matthew 2:1-12

**OFFERTORY PRAYER** to be used with last four services: I Chronicles 16:29

**CREATIVE PRAYER THOUGHTS**, to be used at any time: John 3:16 (R.S.V. or New English Bible); II Corinthians 9:15; "The dayspring from on high hath visited us, to give light . . . to guide our feet into the way of peace." (Luke 1:78, 79, K.J.V.)

#### PRAYERS:

(For "The Angels Sang":)

O Lord of good music and glad anthems, we thank thee for the first chorus of angels who sang the good news. We thank thee for beautiful Christmas music today. Give us the true inspiration to listen as did the shepherds and to sing the carols and anthems. May our minds, hearts, and souls be cleansed, purified, and renewed in this sharing of song. Amen.

(For "The Shepherds Listened":)

Father in heaven, with shepherd qualities of peace and tranquility we adore thee, we praise thee, we magnify thee. May we always use our

Ears to hear the glad song,  
Hearts to love its beauty,  
Eyes to see its grace,  
Tongues to tell it everywhere,  
Souls to bless thee. Amen.

(For "The Christ Came":)

Dear God, we thank thee for sending to us thy Son Jesus. May we, as did the shepherds, know the thrill of his coming into the world. May we feel this thrill and inspiration of his presence in all our activities in school, in seeking a job, in our pleasures and all our associations in life. Amen.

(For "The Wise Men Worshipped":)

God of all creation, we are thankful for the visit, the gifts, and the worship the Wise Men gave to the Christ. Their adoration of him crowned his infant life. Like the Wise Men, may we ever be inspired to worship the Lord in humble quietness and in the beauty of his holiness. In this attitude of humbleness may we be led nearer to the Master. May we return to our ways of life changed for good in heart, mind, and soul. Amen.

**MEDITATIONS** (to be used in the order in which the worship themes are listed above):

#### SONG OF THE ANGELS

From out of the midnight skies on a silent night there fell toward earth and to the ears of receptive shepherds the song of the angels. Whatever might be said of this momentous hymn and first *Gloria in Excelsis*, we need to observe closely and seriously the two parts it contains. They sang, "Glory to God in the highest." This should mean to us that whatever task we have to do, in whatever enterprise we may engage ourselves, we must first glorify God. In our ability to glorify God we discern the value of the activity. The angels' first advice is to worship.

Second, glorifying and praising God as did the "multitude of the heavenly host" must come before peace can be established anywhere. The song concludes, ". . . on

earth peace among men. . . ." As individual Christians, citizens, students, and workers we will build the foundations for peace within us as we worship, praise, and glorify the very God of peace.

The angels that sang this song nearly two thousand years ago have sung it across the eventful centuries. And if we become quiet in our room of prayer, or as we are performing shepherdlike activities, we too will hear the glad anthem again and again in the most unusual places. For God can be everywhere we go.

#### SHEPHERDS AND A MANGER

Why should shepherds be the first to hear the good news? There is an answer suggested by something to which many a speaker or performer in public can attest. A violinist, for example, can testify that in an audience there will be at least one person who is a creative listener, one whose knowledge and love of what is best in music is so outstanding, whose spirit is so closely attuned to that of the player, that the violinist is inspired to do his very best. It is not impossible that those shepherds in the fields who were keeping watch over their flocks were such creative listeners that for years they had kept watch over their thoughts, attuning them to the visions of the prophets and the truths of Israel's wise men, and so fitting themselves to be the instruments of heaven's most precious revelations.

HENRY FRANCIS SMITH<sup>6</sup>

#### THE BIRTHDAY OF JESUS

It is the birthday of Jesus. And it is good to remember that the carpenter's son was born, and taught, and died so long ago and yet is so alive, that we celebrate His birthday. . . .

I like to think of this . . . carpenter's son who was an artisan and worked with His hands, who dreamed and suffered, and gave His life. . . .

And what a miracle it is that down the centuries, in the midst of wars and destruction and famines and pestilence, the spirit of this carpenter has proved more mighty than any other power, for it grows and shines in our day as it did then.

And how wonderful that we can freely celebrate His birth . . . let our candles shine openly from every window, and decorate the live evergreen in every village square. Every door may wear its wreath, and the carols sound all over the country. . . .

Somehow I feel that at Christmas time, we may stop and just look at God and let God look at us. As we are lifted into a feeling of Christ being born again, we may think of all the things we have left undone that we should have done. And decide to try a little harder.

The truth is, as I see it, we need to believe in a miracle, and for those of us who find it in the birth of Christ, Christ-

<sup>6</sup>From *The Church in the Home*, October-December, 1960. Copyright, The Pilgrim Press. Used by permission.

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mas is a kindling of new fires. I hear the Bible story again in our little hundred-year-old church and I am amazed at how real it is, how vivid and how contemporary.

GLADYS TABER<sup>†</sup>

#### WHY DID THEY COME?

Why did the Wise Men come? True they brought gifts: "The Utmost for the Highest" as George F. Watts said. But in bringing the "Utmost for the Highest" they gave themselves. John Ruskin in *Fors Clavigera* said of the Magi, "These men . . . came . . . not to see, nor talk, but to do reverence. They are neither curious nor talkative, but submissive."

While the men from the East worshiped by giving material gifts, they actually gave not so much of worldly wealth as they did their inner beings. They gave themselves. Self means the whole self in thought, word, and deed. We should not say that Christmas *demand*s us to give our adoration, our inner self in worship, but that Christmas *draw*s this out of the soul of him whose heart is full of the love of God.

Each group of persons in the Christmas drama made this gift. They presented this most spiritual and royal offering of themselves. All of self in love and devotion is the most precious gift in God's sight. The angels sang and the shepherds listened. They saw and went forth to tell. The Wise Men and you have also come to worship and adore him.

(Psalm 72 may be used as a meditation also.)

<sup>†</sup>Taber, Gladys, *Stilmeadow Daybook*, J. B. Lippincott Company, New York, 1955, pp. 188, 189. Used by permission.

## A Cure for Local-itis

(Continued from page 10)

of unity. We must be willing to try new experiments that make the church more effective in its mission and truer to its nature. What new ecumenical avenues in evangelism, Christian education, social action, and worship can our local congregations walk together?

The call to Christian unity begins at home. The ecumenical movement misfires unless it captures the imagination and wins the allegiance of local congregations. Conversely, a local church stands under divine judgment if its life and witness does not express the oneness of God's people.

## The Church's One Foundation

(Continued from page 3)

They were all giving vent to their joy in living and it was melodic.

Now I am not advocating that all denominations be united into one great Protestant Church of the United States, nor am I opposing it. I do not feel that unity is derived from numbers, but from a central purpose. Our strength is not in members alone, but in being of "one accord

and one mind," focusing our attention on the life, death, and resurrection of Jesus Christ as the head of our church. Then if organic union comes, it will result in a natural and normal structure designed to meet the needs of the hour. My concern is not about organic structure but for the best way to carry out the true mission of the New Testament church of which Jesus Christ became the head.

We move forward together only under his leadership, or we do not move, for he is "the same God who inspires them all. . ." (I Corinthians 12:6b).

## A-V's in Christian Education

(Continued from page 28)

by the barriers of hostility and cultural distance. It shows how progress in the arts and sciences is threatened and how UNESCO works to overcome these barriers.

The film's primary interest centers on the work of the United Nations and the concepts of world citizenship. Much of the symbolism used obscures the purpose of the film, though sophisticated audiences may find this subtle approach appealing and stimulating. Color is effectively used with the amusing animated characterizations, but the script needs to be more informative. The ideas of man's isolation and the need for cooperation are good. It is recommended for the promotion of world citizenship and acceptable to stimulate discussion with junior highs through adults.

(VIII-E; VIII-A)†

## Film Clips

### Misty

(20th Century Fox. Produced by Robert B. Radnitz, directed by James B. Clark; featuring David Ladd, Pam Smith, Arthur O'Connell, and Anne Seymour. Now playing at neighborhood houses.)

"Misty," based on the book *Misty of Chincoteague* by Marguerite Henry, concerns two orphans, Paul and Maureen Beebe, who have come to live with their grandparents on Chincoteague Island, off the Virginia coast. On a trip to nearby Assateague Island they spot the Phantom, one of a herd of wild horses that are descendants of horses washed ashore from a wrecked Spanish galleon some three hundred years ago. Once each year the villagers from Chincoteague round up the horses, swim them across the channel, sell the foals and yearlings for the benefit of the local fire department, and then swim the horses back to Assateague.

The plot centers around the consuming desire of Paul and Maureen to own the Phantom, of their effort to earn the money necessary for her purchase at the next sale, of their struggles, disappointments, and triumphs, and of their love for Misty, the Phantom's colt.

This picture, filmed on the site, is one of great natural beauty. "Misty" is an excellent family film.

ELIZABETH McCORT

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(Junior-Adult)

**A PONY FOR CHRISTMAS**  
(Primary-Adult)

**WHERE JESUS WAS BORN**  
(Primary)

**THE CHRISTMAS RIDDLE**  
(Primary-Adult)

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(Junior-Adult)

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## BOOKS OFF THE PRESS

### The Ecumenical Movement

By Norman Goodall. New York, Oxford University Press, 1961. 240 pp. \$4.50.

This is not an easy story to tell, for while the growing sense of urgency about unity is one of the more exciting aspects of the church in our time, its story is liable to become a dull list of one conference after another. Dr. Norman Goodall, a British Congregationalist and long-time servant of the International Missionary Council, turns this danger away with a lively sense of humor.

After a swift historical survey of the ecumenical movement, primary attention is given to its present work, especially relief of the distressed and study of social change and other contemporary conditions in which the church's mission is to be carried out. In the discussion of recent reunion proposals, especially illuminating comments are to be found on the Presbyterian-Anglican conversations in the British Isles.

While making it clear that the ecumenical movement is a movement of the Spirit more than an organization, and that it is "quicken[ing] Christian men and women to perceive more clearly the range and depth of their fellowship and the scope of their task," Dr. Goodall analyzes at length the merger anticipated this year of the IMC and the World Council of Churches at the New Delhi Assembly. Resistances, apprehensions, and questions about this and various other plans of the movement are outlined. Included also are numerous useful appendices, including an annotated bibliography.

WILLIAM A. NORGREN

### Christian Faith and Pastoral Care

By Charles D. Kean. Greenwich, Seabury Press, 1961. 140 pp. \$3.75.

This book offers clergymen and parishioners an understandable answer to the question of what should be expected from pastoral care. It can help the layman find his church role. The author sees the layman not as a helper of the clergyman but as a partner in a meaningful ministry. The pastoral responsibility is a function of all people in the Christian fellowship and not restricted to ordained clergymen; God is working through the lives of all the people rather than selected individuals.

Pastoral counseling is a servant of pas-

toral care and is not separated from the total concept of a ministry to people. The shepherd is not always busy with sick sheep, but is maintaining and caring for the larger segment of the flock. The concept of pastoral care, as developed in the book, refers to the ministries of the church to people by which they are helped to live more effectively with themselves in the presence of God and in the company of God's people.

Within the above understandings, Dr. Kean develops the relation of the Christian faith to visitation, counseling, ministry to the sick, ministry to institutionalized individuals, marriage, doctrine, and the pastor's self-understanding.

The Foreword of the volume is written by Dr. Robert H. Felix, M.D., director of the National Institute of Mental Health. Dr. Felix presents the importance of the ministries of the church to contemporary living from the medical viewpoint.

This is not a book of techniques or simple remedies; rather it is a thoughtful confrontation of the elements of pastoral care to a needy world. It demonstrates how the people and the pastor need each other to be themselves, and what can happen when two or three are gathered together in the presence of God. Faith is, in this context, not an opinion but a reality on which the Christian bets his life.

MARK SHEDRON

### The Growing Superintendent

By David I. Forsyth and Wilbur K. Howard. Toronto, Department of Christian Education, Canadian Council of Churches, 1961. 80 pp. 75¢.

This booklet, the latest in a series of Leadership Training Texts, is packed full of ideas concerning the nature and scope of the general superintendent's work in the church school. A model of concise, well-organized writing, it portrays the superintendent not as a church officer, but as the personal embodiment of the church's concern for every member's growth in Christ.

The first half of the book deals with the relations between the superintendent and the members of the school staff, and the second half with the organization, resources, equipment, and aims of their common task. Even a quick reading will create in the superintendent a healthy dissatisfaction with himself and his school.

He will be challenged by the enlarged view of his task that he finds here, and instructed by the clear directions for satisfying growth.

But the book is for careful study rather than quick reading, and it provides a blueprint for an ever-expanding ministry. A list of books for further reading would have increased the value of this book for those whom it inspires. However, this is not essential to its purpose, which is to germinate a lot of ideas. In this it should succeed very well.

F. J. HELPS

### Doing What Is Christian

By Harold A. Bosley. Nashville, Abingdon Press, 1960. 128 pp. \$1.00.

In his sermons, lectures, and writings this author has distinguished himself by his prophetic concern and his perceptive awareness of the ethical issues at stake in contemporary life. In this book he has sought "to interpret the outreach of Christian ethics in the most troubled areas of the modern world."

In Part I the two methods usually employed in laying the philosophical foundations for the Christian way of life are noted. The first begins with the New Testament and then moves into human experience; the second begins with human experience and then uses the New Testament as a reservoir of source material for developing a Christian understanding. He uses the latter method and includes chapters on God, Jesus Christ, the Church, and the Kingdom.

Part II is devoted to the business of living the truth and bearing an effective witness to the Christian way in such troubled areas as temperance, family relations, race relations, economic relations, political relations, war and peace, and ecumenical relations. Dr. Bosley writes with clarity and conviction yet the irenic note is evident throughout.

STILES LESSLY

### The Divine Milieu

By Pierre Teilhard de Chardin. New York, Harper & Brothers, 1960. 144 pp. \$3.00.

This book is to be considered as a sequel to the author's earlier work, *The Phenomenon of Man*, which dealt with the evolutionary process. The new one is devoted to the idea of man's participation in the ultimate destiny of the universe.

At some length the thesis is developed that Christian perfection can be attained through both activism and passivism. Contrary to many writers he exalts the dignity and the divine significance of human actions, showing how the so-called sacred and secular are inseparable, indeed that "by virtue of the Creation and, still more, of the Incarnation, nothing here below is profane for those who know and see."

A primary concern of the author is to have men perceive the connection that binds their labors with the building of the Kingdom of Heaven. Nonetheless, lest man "be dominated by the object of his conquests," the rhythm of the Christian life calls for development and renunciation, attachment and detachment, a "divinisation" of both our activities and our pas-



sivities. Attention is also called to the pitfalls attendant on either extreme.

Like the earlier work this is not an easy book to read, but for anyone who has an inclination for solid intellectual diet, it is to be commended. This author has the ability to take the reader beyond the ordinary realms of thinking into a high level of Christian metaphysic.

STILES LESSLY

### Religion in the Developing Personality

Proceedings of the Second Academy Symposium, 1958, Academy of Religion and Mental Health. New York, New York University Press, 1960. 105 pp. \$3.00.

This book reports the discussion of this subject in the three sessions of the Academy, each being devoted to one aspect: childhood, adolescence, and maturity. There is also a chapter devoted to a review of the discussions and plans for the future, including ideas about research that might be done. Each of the discussions is introduced by an authority in the field, giving an organized framework to the discussions.

ELMER ANSLEY

### The Pace of a Hen

By Josephine Moffett Benton. Philadelphia, Christian Education Press, 1961. 100 pp. \$2.50.

This is a book for women, written by a woman, with the subtitle "Ways to Fulfillment for a Housewife." This male reviewer read it because he found it in his briefcase on a long trip. It was a priceless experience, and he is the better for it both in his personal and in his professional thought.

This book deserves to be placed alongside Anne Morrow Lindbergh's *Gift from the Sea*. It breathes a wisdom, poise, power, and gaiety which are sorely needed

by many women—and men—today. Mrs. Benton's insights into the opportunities of the Christian wife, mother, and homemaker quicken the imagination and her homely, practical applications inspire a desire to go and do likewise. She treats of marriage, motherhood, housework, recreation, community service, and the nurture of the spiritual life with a sense of reality, humor, and joy that draws all these strands into one great adventure in life.

Women in the church will want to read it together. Pastors will want to have it handy for "combat fatigued" housewives. Young women should read it to learn that growing old can increase the singing and loving in the days that lie ahead.

One man's prediction is that this will become one of the gems in our treasury of aids to the Christian life as it must be lived in the twentieth century.

WILLIAM H. GENNÉ

### Sex Ways—In Fact and Faith

Edited by Evelyn M. and Sylvanus M. Duvall. New York, Association Press, 1961. 253 pp. \$3.95.

This book is a valuable contribution to the thought of the churches. It consists mainly of summaries by outstanding social scientists of basic research in sex and marriage. This series of chapters by individual authors was prepared as a background book for the North American Conference on Church and Family, sponsored by the Canadian and National Councils of

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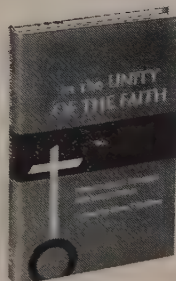
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Churches, and held at Green Lake, Wisconsin, April 30 to May 5, 1961. The major accomplishment of this conference, as of the book, was to confront churchmen with the facts of sexual behavior in modern society.

Although the individual chapters suffer somewhat from brevity of treatment, it would be hard to find in any one place such excellent summaries of social research. These are far-ranging, dealing with such subjects as young marriage,

mixed marriages, divorce and remarriage, teen-agers' sex attitudes and behavior, pregnant brides, illegitimacy, masturbation, homosexuality, infidelity, family planning, abortions, voluntary sterilization. The facts, as uncovered by social scientists, are both enlightening and disturbing.

The major difficulty with this book is the use of the word "Faith" in its title. One is led to expect some dialogue between Christian faith and the facts of sex and marriage in modern society. This does not take place. The first part of the book is entitled "In Faith—The Christian Emphasis" and consists of two descriptive chapters on "Dilemmas in the Faith of Our Fathers" and "What Churches Say Today." Both are helpful contributions, but there never truly emerges a normative Christian view of sex and marriage.

The last section, "Faith Faces the Facts," consists of an excellent chapter on strengthening family life, quoting extensively from social scientists and the White House Conference on Children and Youth, but referring not at all to Bible, theology, church, etc. The question is inevitably raised: what faith faces the facts?

In a culture that has shifted from sex denial to sex affirmation, there are many problems relating to sex and marriage that call for profound Christian ethical thought. The facts summarized in this book constitute a challenge to the churches to examine their faith in specific terms so that Christian ethical decision may be possible.

HAROLD HAAS

## Viewpoints—Some Aspects of Anglican Thinking

By John B. Coburn and W. Norman Pittenger. Greenwich, Seabury Press, 1959, 267 pp. \$5.00.

This series of informative essays will be of interest both to members of the Episcopal branch of the Anglican Church and to anyone interested in learning more about some of the thinking of the American branch of the Anglican Communion.

The nineteen essays are written by some of the outstanding theologians and teachers of the Episcopal Church, including faculty members of the Episcopal seminaries. Each essay carries notes and suggested reading that would be helpful for any who wish to pursue this interest further.

GLADYS B. QUIST

## Leaping upon the Mountains

By Barbara Jurgensen. Minneapolis, The Augsburg Publishing House, 1960. 100 pp. \$2.50. The true story of a boy who lived happily and triumphantly in spite of being handicapped by cerebral palsy.

## The Ministry and Mental Health

Edited by Hans Hofmann. New York, Association Press, 1960. 251 pp. \$5.00.

The relation between religion and mental health poses a realistic problem for ministers, and this volume attempts to cope with it, pointing up the role of religion from the viewpoint of sociology and psychology. It is also concerned with the personality growth of ministers as in-

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fluenced by the educational processes in theological schools. The author describes programs in theological curricula which present the correlation of pastoral care with mental health.

The authors encourage ministers and those concerned with theological education to consider realistically the theological, sociological, and psychological implications of the human predicament. Ministers' preoccupation with their own concerns and duties, theology's interest in irrelevant speculations, and the lack of a clear structure or a sense of direction are forces which hinder effective pastoral care. The minister is urged to consider his pastoral role as primary.

This book indicates the necessity for the investigation of the religious aspects of the different images a person has of God, himself, and the world around him. The danger of developing an implicit theology out of pastoral psychology apart from Christian theology as such is reiterated.

Several authors point out that theological education and pastoral training have a responsibility to aid in the personal development of ministers. At the same time ministers should be provided with academic training that sharpens their readiness to deal creatively with pastoral problems. Also they need practical experience that will stimulate their academic learning and sensitivity to the human situation.

The authors offer significant contributions to theological education, focusing on the goals of pastoral care. This book will prompt further investigation about the theological student's personal potential and how a curriculum can be planned to challenge this potential. The practical suggestions provide stimulation for seminary faculties in curriculum planning.

J. OBERT KEMPSON

## The Promise of the Spirit

By William Barclay. Philadelphia, Westminster Press, 1961. 120 pp. \$2.50.

For some time the Holy Spirit has been neglected as a part of Christian teaching. To help remedy this lack, this book was written. In the opening chapter Dr. Barclay points out how the concept of Spirit occurs in numerous books of the Old Testament; in successive chapters he traces it through the Synoptics, Fourth Gospel, Acts, letters of Paul, and the later New Testament books.

In a final chapter he insists that if the church today is to have any sense of its message, of certainty, of fellowship, courage, guidance, and power, then it must again have the Holy Spirit. This brings us to the crux of it all—"How can we receive the Spirit?" In complete deference to the traditional experience in the early church he says that "The only way to receive the Spirit is silently and prayerfully to wait upon the Spirit." He would challenge the present age with its "pathetic faith in administration, efficiency, new and better methods, more and more effort, a faster and faster tempo" to pause and consider the words of Isaiah: "they who wait for the Lord shall renew their strength."

Dr. Barclay writes with clarity and conciseness. This book is to be commended for either class groups or individuals who may be interested to pursue this subject.

STILES LESSLY

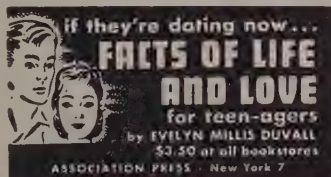
## Marriage

By Harold Haas. Philadelphia, Muhlenberg Press, 1960. 56 pp. \$1.00.

This compact book does not waste a word as it reviews the major problems of marriage confronting Christians today. Soundly biblical, and with a profound clarity, it guides the reader through a consideration of the confusing changes in contemporary thinking about marriage, divorce, remarriage, sex, family planning, working wives and the vocation of marriage.

For personal reading or group study (although it does not have a study guide, questions, or index) this book can be placed in the hands of lay men and women with the utmost confidence. Its frank facing of the ethical dilemmas of modern life and its Christian approach to their solutions will make it attractive to young adults. Anyone concerned with Christian marriage in today's world will find it helpful.

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## Oneness Grows Through Cooperation

(Continued from page 11)

in many cities and towns have already found that the local council of churches calls them to a larger loyalty and to wider frontiers of prayer, study, and action; calls them also to acknowledge anew their common purpose and their common acceptance of the leadership of Christ. Many ministers testify to the depth of the fellowship they have experienced in the council as being much greater than that they have known in their own denominations.

The local council challenges superstition, condescension, prejudice, and competition wherever they are found, and substitutes Christian love, respect, understanding, and common action. The local council also calls the churches to keep the gospel relevant to the conditions and needs of the local community, for it is only as people see that the gospel applies to the crucial issues of their lives that "the concept of unity in Christ takes on meaning and commands their deepest loyalties."

### Local churches strengthen the councils

Now let us ask, "What can local churches do to strengthen the councils of churches as one expression of their united witness?" Three ministers of local churches who were asked this question made some practical replies:

1. Local churches ought to take the councils more seriously than they do. At the moment they are too preoccupied with their own parish problems.

2. The local churches ought to surrender a certain amount of their commitment to their national denominational program in order to discover and develop a more telling united witness in the community through the council. The minister has a primary responsibility here. Unless he as an individual is committed to a united witness in the community, the laity of the church will not be committed. This requires that a minister release for a time some of his best laymen in the local congregation to make a strong and sustained contribution to a united program.

3. The local church should have a Committee on Ecumenical Relations,

some of whose members (if not all) represent the church on the council of churches. Such a committee is also responsible to the governing body of the local church. In Wichita, for example, to insure adequate communication and interpretation one lay representative to the council is a member of the official board of the church or is designated an official liaison person between the council assembly and the official board of the church.

4. The local church must budget for the council's expenses, seeing itself as taking joint action with other churches rather than looking at issues from the sidelines—if it is to be the church and not just talk.

William Norgren provides some basic concepts that the local church must grasp if both church and council are to serve as channels of renewal:

"All Christians in each place must learn to understand themselves as the church of Christ, rather than merely as a church of their own nation or denomination. A vision must be caught of the greatness of the church as one throughout the earth. The people must then be enlisted in the battle against irrelevant causes of division in the church, such as organizational preferences and cultural, political, racial, and social differences which are not rooted in conviction concerning God's revelation in Christ. Lastly, the people must offer to each other the truths held in trust by their denominations, and receive from each other correction of the distortions which have been built into their denominations over the centuries. In this sharing the people must escape all illusions of denominational self-sufficiency."

### The role of the council

Dr. Henry Pitney Van Dusen, president of Union Theological Seminary and long a leader in ecumenical cooperation at home and abroad, answers that the symbol of the local council as a message center must be transformed into the symbol of the heart. The council should be the heart of a body of which Christ is the head and the individual churches are the limbs. It should be the source of vitality from which energies flow out into members and through them into the community.

"What kind of vitality?" asks Dr. Van Dusen. More than action and activity, the vitality of a local church council should pour out into its member churches through:

1. "Leadership in Thought—the intellectual center of the churches in the community, both in church planning and strategy and concerning

Christian ethical principles and Christian faith. Councils should become the theological center of the churches of the community.

2. "Leadership in Worship—more than simply providing days of prayer or services for united prayer, the council should provide for the development of personal spiritual life at a deeper and broader level than any individual church or denomination can provide, developing a true spiritual unity among the churches of the community.

3. "Leadership in Action—going deeper than mere social action work and resolutions, the council should be the local community heartbeat of the missionary outreach of the churches around the world, and should provide for a greater and renewed reaching out of the churches to those in their own community who are either not members of a church or who belong in name only."<sup>2</sup>

These are high goals, and their immediate fulfillment in any adequate or total sense may seem visionary. Yet here and there among the councils of churches some of these things are going on. When the people of the local churches—not just the ministers, a few laymen, and a committee assigned to the job—begin thinking of the council of churches as their ecumenical outreach in the local community, such councils can become not just a tool for cooperative effort but a real source of renewal of the church as the body of Christ.

<sup>2</sup>By Dr. Henry Pitney Van Dusen, in *The Erie Churchman*, Erie, Pa. Used by permission.

### Preparing Members

(Continued from page 21)

There is no paucity of film resources. The fifth edition of the *Audio-Visual Resource Guide* (1960-61) includes a section on "The World Church and Its Witness." Forty items deal with the nature of Christian unity, ecumenical events and expressions, the National and the World Councils of Churches.

The objectives of ecumenical understanding, attitude, and action are being met in part by other educational groups that undertake courses, units, and enterprises oriented to the whole church. Yet membership classes with ministers as teachers offer a special opportunity that cannot be neglected. One pastor stated: "I do everything in my power to uphold with my pupils the oneness of the church."

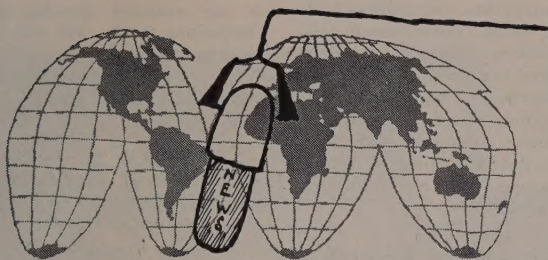
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## WHAT'S HAPPENING



Miss Lela Garner, Memphis (Cumberland Presbyterian); Miss Elizabeth Oblender, Toronto (Anglican); and Jerry Fenton, Arlington, Virginia (American Baptist) presided at the Assembly. Mr. Fenton served during the past year as Youth Associate of the UCYM.

### Unity and Youth: Ann Arbor, August 16-23, 1961

*A Report on the North American Youth Assembly by Betty Thompson*

ANN ARBOR, Mich.—The two thousand young Christians at the first North American Ecumenical Youth Assembly, which met at the University of Michigan, Ann Arbor, for the week of August 16-23, issued no message to the world or to the churches to which they belong. The assembly made few headlines, but it may make history. Never before had so many Protestant, Anglican, and Orthodox young people from Canada and the United States been specially delegated to an ecumenical assembly.

The assembly, held for the purpose of study and encounter, was sponsored by the youth departments of the World Council of Churches and the World Council of Christian Education, the Committee of Young People's Work of the Canadian Council of Churches, and the United Christian Youth Movement of the National Council of Churches, U.S.A.

The delegates were from forty different religious groups. For some—notably the Orthodox—it was the first time they had met with Christian youth of other churches. Delegates were shocked as often by their ignorance of their own traditions as they were by the strange liturgical practices and theological convictions of others.

Each morning the assembly worshipped according to a different tradition: Salvation Army, Baptist, Orthodox, Methodist, and Episcopal. The most painful moment in the assembly came at worship time on Sunday morning when it was brought home to delegates that they were not united at the table of the Lord. There was no common service of worship and Holy Communion on that morning because of the differing doctrines regarding the sacrament. The delegates went instead to churches of their choice in Ann Arbor.

The young people heard the theme of the assembly—"Entrusted with the Message of Reconciliation"—presented each morning by Dr. George Johnson, dean of the United Theological College, Montreal, Canada. The heart of the assembly was the Bible study, and the large group was divided into 125 small ones each morning after the main theme presentation.

In the afternoons many of the delegates met in twelve denominational youth meetings for national planning sessions. These youth sessions were considered by some a threat to the real concern for unity of the conference. Some felt them dull and competitive compared to the main pro-

gram. But others welcomed this opportunity to learn of denominational plans for merger and to consider the implications of the assembly experiences for the structures and programs for which they have primary responsibility.

Participants not involved in these denominational meetings met in general session to explore areas of concern. Each evening, following an assembly program, "fireside" groups informally discussed various matters, such as faith and arts, racial tensions, democracy, and family life.

Two plays specially commissioned by the assembly to raise provocative questions more than succeeded in that aim. Some delegates—and older leaders—questioned whether they should have been produced at all. The first was *Break Them in Pieces*, a drama of four troubled and rootless people in the contemporary world, written by Fred Myers. Comments ranged from "garbage" to "great"—"a shocking presentation of lostness in an existential setting."

That was on Thursday night. On Sunday the assembly dared again—this time with a satirical musical revue by Helen Kromer, with music by Fred Silver, and directed by Robert Seaver of Union Theological Seminary. The assembly delegates rose in wildly applauding acclamation at the end of "For Heaven's Sake." The next morning they backed up their enthusiasm with orders for 1000 copies of an original cast record of the musical so they could listen again to such lyrics as "Use me, O Lord . . . But NOT just now. . . ."

A startling outdoor exhibition of photographs by Ed Wallowitch caused wide comment. The photographs, mounted on big display panels and scattered on blocks of varying size in the middle of the campus, puzzled many. Designed to help answer the question "How can I relate more meaningfully to myself and my fellow human beings?" the photographs pictured men, women, and children in attitudes of joy, despair, and work.

The presence of 110 students from Europe, Latin America, Africa, and Asia reminded the North Americans that theirs was not the only continent. U Kyaw Than, a Burmese Christian layman, was the speaker on the gospel at one of the big plenary sessions. He warned against equating Western culture and Christianity. Jerry Fenton of Arlington, Virginia, youth associate for the UCYM, spoke at the opening session and observed that despite its broad representation delegates "dare not think we represent the whole, or even the most important part, of Christendom."

The final speaker was William Stringfellow, a New York attorney who has done most of his practice in East Harlem. Charging that the assembly was not truly ecumenical, Stringfellow said "if it cares for the wholeness of the Body of Christ it must first confront and confess the fact that the disunity of the churches today has almost utterly immobilized both the service of the churches to Christ and the mission of the Church in the world." The seriousness with which the young Christian leaders from Canada and the United States respond to this will determine the future of Christian unity on this continent in the years ahead.



## Third Assembly of WCC to Be Held in India

GENEVA, Switzerland—Christian leaders from all over the world will gather in New Delhi, India, for the Third Assembly of the World Council of Churches, November 18 to December 6, 1961. The Assembly is the first meeting of this dimension ever held by the Christian churches in Asia. Previous assemblies were held in Evanston, Illinois, in 1954 and in Amsterdam, the Netherlands, in 1948.

Several staff persons from the National Council of Churches will attend the meeting, including Dr. ROY G. ROSS, general secretary, and Dr. GERALD E. KNOFF, Rev. JOHN WOOD, and WILLIAM A. WALZER from the Division of Christian Education. Dr. NELSON CHAPPEL and LAWRENCE KIRKPATRICK are going from the World Council of Christian Education. Mr. Kirkpatrick and Mr. Wood will also attend the pre-Assembly youth conference to be held at Bangalore for the youth participants in the Assembly.

Participants will be limited to approximately 1,000 church leaders of whom 625 will be the officially appointed delegates of the WCC's member churches of the Protestant, Anglican, Orthodox, and Old Catholic confessions in more than 50 countries.

The Assembly theme will be "Jesus Christ—the Light of the World." The preparatory Assembly study booklet of the same title has been printed in 33 languages.

At the Assembly the 176 member churches will be asked to approve plans for the integration of the World Council and the International Missionary Council. This event will unite into one organization the two main bodies through which the search for unity has been crystallized in this generation. The long-range effect of the action will be an intensification of the concern for the church's missionary task in the program of the World Council. This work will be carried on as the Division of World Mission and Evangelism.

Major items of business at plenary sessions will include various actions on statements, such as a proposed expansion of the basis for WCC membership, Chris-

tian witness, proselytism and religious liberty, faith and order, international relations, social problems, evangelism, and relations with other organizations and with non-member churches. The Assembly will also elect a presidium of six church leaders representing various confessions and will name a new Central Committee—the 90-member policy group which meets annually between Assemblies.

## National Council of Churches Personnel Changes

NEW YORK, N. Y.—MRS. DAVID D. BAKER has been named associate general director of United Church Women, a general department of the National Council of Churches. Mrs. Baker has been editor of *The Church Woman* since 1952 and will retain this position while coordinating the department's three major programs on Christian World Missions, Christian Social Relations, and Christian World Relations. Mrs. Baker's assumption of the office of associate general director with Mrs. W. MURDOCH MACLEOD, general director of United Church Women, will be an ad interim appointment until the next General Board meeting of the Council in February 1962.

NEW YORK, N. Y.—At the end of September Miss EDITH LOWRY completed thirty-five years of interdenominational work among migratory farm workers. She resigned as Associate Executive Secretary, Division of Home Missions, National Council of Churches, to assume part-time work with the National Council on Agricultural Life and Labor. This government agency will benefit from her many years of experience in programs and legislation for the help of agricultural migrants.

NEW YORK, N. Y.—MR. HUGH D. FARLEY, government expert in relief and rehabilitation, has been appointed executive director of the Central Department of Church World Service, National Council of Churches. Mr. Farley has M.A. degrees from Yale and Columbia. During the war he served in the U. S. Naval Reserve, dealing with occupation policies. He worked with the Department of State until 1948, when he joined the staff of the National Security Council. He directed the U. S. Operations in Lebanon. In 1959 Mr. Farley went to Seoul, Korea,

as the assistant director of the U. S. Operations there. He was responsible for programs in education, agriculture, public health, public administration, training, community development, welfare, and police.

NEW YORK, N. Y.—The Rev. MILTON A. HEITZMAN, Director of Educational Evangelism, Central Department of Evangelism, National Council of Churches, is to leave the Council on November 1. He will be director of the Religious Department of Eye Gate House, Inc., Jamaica, New York, with responsibility for the production and distribution of religious filmstrips. Mr. Heitzman worked for some years in the Department of Audio-Visual and Broadcast Education of the Commission on General Christian Education, National Council of Churches.

## Death of Mrs. Leonora Harris

CHARLOTTESVILLE, Va.—MRS. LEONORA ROPER HARRIS, who headed the children's division of the Department of Christian Education, National Council of the Protestant Episcopal Church from 1947 to 1954, died on August 14 at the age of 66. Mrs. Harris studied at Union Theological Seminary and Teachers' College, Columbia University, receiving an M.A. degree in 1923. For the next two years she was in charge of activities for girls and young women at the Madison Avenue Presbyterian Church in New York City, before marrying the Rev. Thomas L. Harris. While on the staff of the Department of Christian Education of the Protestant Episcopal Church she was a member of the Children's Work Committee and Section of the Division of Christian Education, National Council of Churches.

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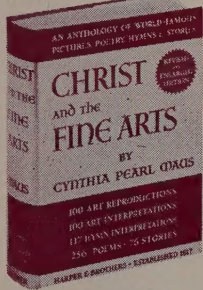
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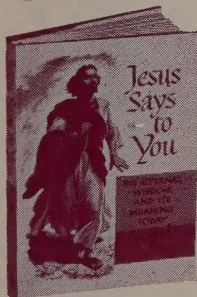
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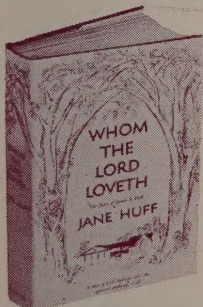
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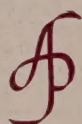
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